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REV. JOTHAM SEWALL.

A

MEMOIR

OF

REV. JOTHAM SEWALL,

OF

CHESTERVILLE, MAINE.

BY HIS SON,

REV. JOTHAM SEWALL.

BOSTON:
PUBLISHED BY TAPPAN & WHITTEMORE.
BANGOR: E. F. DUREN.
1853.

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PREFACE.

THE subject of this memoir had often been requested and urged to prepare a sketch of his life for the press. His labors were so extensive and successful, and performed at such an interesting period in the history of his native State, as to identify him, to a considerable extent, with the rise and progress of evangelical religion in the region. It was thought, too, that his life embraced many incidents which might be instructive and profitable. In 1844 he made a beginning, and gave a sketch of his parentage and childhood. The pressure of other duties then led him to suspend the work. There it remained till after his severe sickness, in 1849. The subject was then again urged on his attention, and he resumed the undertaking, and completed his early history, and advanced somewhat beyond. But it has been found necessary, for the sake of avoiding prolixity and sameness, to use less of it than was originally intended.

The language, also, of what is retained, required some correction. His diary, from which quotations are made, was written with great rapidity, and in all situations, and, apparently, without any care except simply to note the idea. The reader is therefore apprized, that the language is not always precisely what he used. Such corrections have been made as brevity, or any other cause seemed manifestly to require.

In finishing the work which he had thus commenced, the writer has kept in mind a leading object for which a sketch of his life had been desired; and has endeavored to preserve such facts as bore a mutual relation to his labors and the history of the church.

The writer has received a much smaller contribution of facts from correspondents, than he had hoped. To those who have favored him in this respect, he feels greatly indebted. Many other facts, doubtless, might have been collected, if the writer had had it in his power to take an extensive tour, and converse with persons who were acquainted with his earlier ministerial labors. He also deeply regrets, that nothing of the reports which he made to the Missionary Societies which employed him has been preserved, except the brief extracts which have been published. He has been indefatigable in his efforts to find at least some of them, — but without success. These, in general information beyond what his diary contains, would have been invaluable. This is

manifest from a copy of one which remained among his papers.

The portrait accompanying this volume is from a painting by Badger, taken in July, 1837. He was then seventy-seven years old. It is an excellent likeness, except that one eye is turned a little outward. This was not natural to him, but probably existed at the time, owing to a weakness in the organ, in consequence of which he lost the use of it, some years before his death. The lithograph was taken some years since, and the reader will excuse its size.

The writer has deeply felt his incompetence to give to the public such a work as, respecting such a man, it had a right to expect. He has often trembled, and been ready to stop and try to get the undertaking into other hands. But events have so occurred, in providence, as to devolve the responsibility upon him; and he has endeavored, to the best of his ability, to meet it. With all his misgivings, however, he confesses the existence of a deep interest in the prosecution of the work. It has revived afresh the scenes of his childhood. It has placed before him traits of character in a revered parent, on which he has loved to look. It has impressed on him more strongly than ever a sense of his obligations to God for such a parent, whose piety was more deep, and thorough, and practical, than, — with all he had previously known, — he had supposed; and he feels that he

ought to be much better for the bright example which has thus passed in review before him. Much time has been required for the perusal of a voluminous diary; and a change in the writer's field of labor has occasioned some interruption and delay. But at length he has the pleasure of commending the work to God and the Christian public, hoping that it may minister something to the edification of the pious, and the advancement of the Redeemer's kingdom.

J. SEWALL.

APRIL 20, 1852.

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MEMOIR.

CHAPTER I.

HIS PARENTAGE, CONVERSION, SINGLE LIFE, AND MARRIAGE.

The living may be benefited by the dead. A knowledge of the histories of those whom God has raised up to serve him on earth, perpetuates their influence. It brings instruction, and furnishes material for improvement. To review their lives is like looking into a glass. It shows us, in varying circumstances, the workings of minds and hearts like our own. It unfolds, also, the dealings of God with those who have gone before us, — how he has instructed, disciplined, and guided them; and tends to strengthen faith, encourage hope, and excite to activity, by presenting various instances of God's kindness, faithfulness, and care.

The following memoir is intended to be a sketch of the life and labors of one whom God appears to have raised up for a special purpose, and endowed with more than ordinary grace. It is fraught with a variety of incidents which, it is hoped, will be profitable to the reader. And it will not be the less interesting from the fact that the life of its subject stretches back into what is now beginning to be 'olden times,' and comes to us connected with things as they were in the earlier history of his native State.

He has given us the following account of his parentage, early life, and conversion: —

'I was born in York, Maine, Tuesday, January 1, 1760. My father's name was Henry, son of Nicholas, son of John, son of Henry, son of Henry, son of Henry Sewall, Esq., who was some time mayor of the city of Coventry in England. My mother was Abigail Titcomb, of Newbury, Mass. My father, being deprived of his father comparatively young, was apprenticed to a mason, and enjoyed very limited means of education. My parents were professors of religion. But the business of instructing and catechizing the children, (of whom I was the youngest of five,) fell principally upon my mother, whose early advantages had been better than those of my father. The instructions thus received, impressed my mind while I was very young. I recollect having had many serious inquiries respecting the existence of God, the creation of the world, and my own existence, when I was about three years old. And from that time forward, I had more or less serious thoughts. In the absence of my father, my mother frequently prayed with us; and some of the expressions she used impressed me. When teaching us the catechism, she often interspersed such remarks and exhortations as made me weep.

'At a little rising of four years old, I was sent to school; but my extreme bashfulness caused me to dislike it. It was some time before I could so master my timidity as to endure being called out to read aloud before the school without crying. When I began to notice things at meeting on the Sabbath, I saw the deacon rise and read the hymn, line by line, to be sung. I thought I could never have courage to do that; and was solicitous to know whether all old men became deacons. On learning that they did not, I was quite relieved by the thought, that, should I live to be old, I might not become a deacon, and should thus escape reading the psalm.

'As a scholar, I was dull. My book was not loved; and my intellect was slow in developing. The advantages of the common school then, were by no means what they are now; and my progress was slow. [At a subsequent period, how-

ever, he made considerable advances in arithmetic, and the elements of geometry, surveying, and dialing, under the instruction of the famous Nicolas Pike, — author of Pike's Arithmetic, — as a manuscript, not long since in existence, shows. His first attention to English grammar, as a study, is believed to have been in the winter of 1803.] When I had reached my teens, my ambition was wrought upon to engage in reading. I had a taste for history and geography, — to which, to a considerable extent, I devoted my leisure hours.

'At six years of age, my religious impressions were stronger than they had previously been. When I was towards eleven, I heard the famous Whitefield preach, in my native town. It was Thursday, September 27, 1770, — only three days before his death. His text was John 14 : 6, "I am the way, the truth, and the life." Near the beginning of his sermon, he said: 'My hearers, if any of you were lost in a wilderness, and knew of no way to get out, how glad would you be to have some one come and show you. You are all by nature lost in a wilderness of sin and death; and Christ Jesus is so kind as to come from heaven to show you the way out. Nay, himself is the way, the truth, and the life.' Then, after a slight pause, he said, 'But there are some who tell us of some other way of getting to heaven. Ah, what can that be? A way of works. They have a notion of building a ladder of their own performances, and climbing to heaven by it!' Then raising his voice, and striking the desk with great force, he cried out, 'Works carry a man to heaven? Why, my hearers, if a man had come to you this morning, and told you that he had built a rope of sand, and climbed to the moon by it, would you not think that his head was turned? — So insufficient are works to carry a man to heaven.'

The following incident should impress on parents the vast importance of furnishing their children with good reading, and of teaching them the proper manner of spending their time

on the Sabbath. The impressions which children receive from books, may be decisive of their characters and usefulness in time, and their destinies for eternity.

'When I was between twelve and thirteen years of age, I read considerably in a book entitled, "The Sincere Convert," by Rev. Thomas Shepard. The work was close and searching. One Sabbath day, at the direction of my parents, I remained at home to take care of the house. I spent most of the day in reading that book. I felt the force of its pungent exhortations, and was frequently in tears. I tried to pray. I thought much about praying daily. Previously to this, I had done little else in praying than repeat the prayers I had been taught in connection with the Catechism. When any danger threatened, I had sometimes prayed in my own words. Once I wrote a form, and endeavored to commit it; but never used it much. I now thought it high time to express my wants in language that a sense of things on my mind might dictate. I then resolved to pray daily, night and morning especially. I began that day; and, to the best of my recollection, from that time to the present [September, 1849], I have never passed a day without attempting the duty. I think this was in August, 1772. I had not followed this practice long before I became quite proud of myself, thinking that I had become quite good, — much better than many around me, who, I feared, never prayed. I did not think them half as good as myself — I wished they were. Sometimes, however, I was left to do things which I knew to be wrong. Then my proud thoughts would be laid low. I would then pray oftener than twice a day, and try to be more earnest in the duty, till I had made up for my sins, and done that which would make the Lord better pleased with me. I thought he must pay some attention to such good prayers, and give me some credit for them. If he did not, I concluded I should think quite hard of him. I thought, however, if I followed this course, I should soon be converted; and then, all would

be well. The thought that I was not converted, and might die so, would often distress me. I was ready to say to myself, 'After all that I can do, I am not converted, and I shall certainly be lost.' Then I would think, 'Will the Lord take an openly profane person, who never prayed, and convert him, and take him to heaven, and leave me, with all my good prayers and morality, and send me to hell?' I could not endure the thought. And although I would not have dared to *say* it would be unjust, such were my feelings.

'Not far from this time, I was much troubled about the doctrine of election. I had ever believed it; it was in the Catechism, and in the Bible. But my heart was opposed to it. Once, when not much over fourteen, as I was going on an errand and reflecting upon the doctrine, I thought, 'If everything is decreed, it is decreed that I shall go this distance, and take one step after another, at this particular time. Then, the wicked thought arose, 'Can't I turn about and go home, and thus disappoint the decree?—No, that would only prove *that* event to be decreed.' I found myself hedged in. There was no disappointing or getting rid of the doctrine. Nothing, in all the course of my convictions, harrowed up the enmity of my heart like the doctrine of particular personal election. I could think of the Divine purposes generally, as concerned in the arrangement and operation of the universe at large, with a degree of composure and approbation. But when I reflected on God's purposes in relation to individuals, and my own case in particular—when I thought that he had decreed, from all eternity, whether I should be saved or lost—and when I thought it very possible that the decree was forever fixed that I should be eternally miserable, let me do what I could aside from the display of special grace; my heart would rise against God in dreadful enmity. The recollection of this has often made me shudder since. I was also ready to quarrel with the terms of salvation. If salvation had been suspended on something

I could have done, while unconverted, to make it sure, it seemed as if there would have been some sense in it! But now the conditions are, genuine repentance and faith. These I had no heart to perform, and could do nothing to lay God under obligation to assist me by his special grace. All was thus out of my reach, — and I must be damned after all I could do! Thus my spirit fretted against the Lord. My blasphemous heart was ready to think that I could have made better terms of salvation myself? Why can't I be converted when I have done so much? I have done all I can, and yet I must go to hell! I was not aware, at the time, that these horrid and blasphemous exercises of mind were enmity against God. Again I would betake me to my selfish prayers; and would hope that, if I prayed and cried a great deal, the Lord would not be so *hard-hearted and cruel* as, after all, to cast me off forever. Sometimes I would think of giving up all means; and would say to myself, 'It is all in vain, — damnation will be my portion in spite of every thing.' Then I would wish that I had never been born, and grudge the brutes their happiness. They had no immortal souls to be called into judgment; and I was ready to wish I had been made one of them. Why should the Lord make rational creatures to be forever miserable? Sometimes I would try to think, 'May there not be some way to mitigate hell-torments, — some way to make them tolerable?' But such vain imaginations would be scattered by the dreadful Scriptures, which describe the wicked as being doomed to everlasting fire; and their employment as being "*wailing and gnashing of teeth*" — all intolerable! — oh, how dreadful! I have not bones of iron, nor sinews of brass to endure the indignation of Jehovah! And if I had, what would they avail before him who overturns the mountains in his wrath?

'During the winter of 1776–7, I was three months in the revolutionary army. I met with many trials, but succeeded in maintaining the form of secret prayer. I was glad to be

called into no engagement, as my convictions of sin made me much afraid of death.

'When I was not far from twenty-one years of age, I read a sermon which exposed the insufficiency and folly of self-righteousness. I felt the force of the reasoning, and was convinced that I had been self-righteous. I resolved that I would be so no more, but would try to trust in Christ. I then thought that I had freed myself of this sin, though I had no idea I was convicted. Not long afterwards, in giving a reason of the hope that he was a Christian, I heard a man express the conviction, that, while praying in secret and in his family before conversion, he was hypocritical and self-righteous. I thought with myself, Shall I ever have to say as that man says? I am not converted; but if I should be, whatever I may have to throw away, it will not be self-righteousness, — for I fancied that I was already free from that, so blind was I to my real condition! I afterwards saw that I had made a righteousness of my resolution that I would not be self-righteous! So true it is that "the heart is deceitful above all things, and desperately wicked."

The following incident, which seems to have occurred in the autumn of 1782, illustrates the pestilential influence of religious error, and should operate as a warning to youth and to all, to avoid those, both in private and public, by whom it is advocated. The incident also shows the importance of impressing, early and deeply, upon the minds of children and youth the great truths of revelation, that they may be guarded against such attacks, more or less of which, in different forms, they will be likely to encounter. If the subject of this narrative had been less faithfully instructed in early life, or had had before him a less impressive example of piety, success might have attended the effort described below; and had it succeeded, how different would have been his life, and how different his death, — and not his alone! — 'I fell into the society of a deist; and heard him, to my astonishment, blasphemously

decry the Bible. I had never before heard deistical sentiments advanced. I tried to withstand him, but with poor success. All religion, (he argued,) is built upon the prejudice of education. You, said he, believe the Christian religion, because you have been so taught. Papists, Mohammedans, and Pagans, believe and practise their religions, from the traditions of their fathers. Had you been educated as they have been, you would have believed as they do. This was plausible, and I was obliged to assent. I believed, however, that there were arguments in favor of the Christian religion which could be found in favor of no other. The best evidence to one's self, I believed to be, *an experience of the power of Divine truth upon the soul.* Here I was deficient. And, in spite of all my efforts to fortify my mind against his sarcasm, the thought would sometimes press upon me, How do I *know* that the Bible is true? How do I know that it is not a piece of priest-craft, or an invention of men? And here would come a temptation to give up to infidelity. I was harassed by his profane jests upon Solomon's Song, and some other parts of the Bible; and was sometimes ready to wish that the former of these had been omitted from the sacred canon. But had it been omitted, I should have been deprived of much comfort to my soul which I have since experienced. Once, when tempted to fall in with infidelity, the passage, "Trust in the Lord, and lean not to thine own understanding," came to my mind with considerable force. The command appeared reasonable. To throw away the Bible seemed to be like giving up everything valuable. And though I had not the best evidence of the truth of the Christian system by *experiencing its power*, I had that which is next to it, — the experience of those whose veracity I would scarcely sooner doubt than the things which I personally knew.

'This shock of infidelity forwarded my convictions in a certain way. It impressed upon me more deeply the necessity and importance of knowing religion by my own *personal*

experience. When I was brought to see the entire sinfulness of my heart, I remember to have said to myself, — I want no better evidence of the truth of the Bible, than to look into that, and then into my own heart: I find my heart to be just what the Bible describes it to be — *full of evil.* No one but He who searches the heart and tries the reins of the children of men, could furnish a description so exact as that which I there find.

'In the latter part of March, 1783, being a little past my twenty-third year, I heard a sermon read in a Sabbath meeting at Bath from Boston's "Fourfold State." Regeneration was spoken of under the figure of cutting off from the old stock, and grafting into the new. The writer enumerated many blows of the axe of the law, (as he phrased it,) in the hands of the Spirit, which the natural man will sustain, and still hold to the old stock. I found that I had sustained many of them, but was still united to the old stock. When he described some of the last separating blows, and the person's being engrafted into the new stock, and drawing sap and nourishment from it, I found that I was a stranger to regeneration. After meeting, I retired to a lonely place, and there reflected on my condition. I had been praying daily for more than ten years, in the hope of being converted, and I was no nearer to it than ever. Indeed, it seemed that I was farther than ever from it. I was in the hands of a sovereign God. He could convert me in a moment, if he pleased. But I could do nothing to lay him under obligation. I then saw that I had done nothing right. My praying, reading the Bible, going to meeting, were all from selfish motives. God had required me to do everything to his glory. But I had done nothing with that design. My sole object had been my own happiness. I wished to avoid misery, and be happy. I had cared nothing for the glory of God, if my selfish interests were secured. I then saw, to my astonishment, that in all my supposed good performances, I had done nothing but sin. My entire life had been a series of rebel-

lion against God. I wondered that he had not long before entered into judgment with me, and cast me off forever. This, should he then do it, appeared so just, that I could not open my mouth against it. I was then to surrender myself, without reserve, into the hands of a sovereign, holy, just God. My distress left me; I felt calm, and knew not what to think of this; but feared that I had lost all my convictions, and was about being given up of God. If he should send me to perdition, I knew it would be just; for it seemed to me that I was one of the greatest of sinners, — worse, even, than the openly profane. In them there appeared to be a kind of honesty and consistency, even when they went swearing about the streets — they told every-body what they were. But I had been playing the hypocrite, by covering up the enormity of my heart under the show of morality and a decent outward attention to religion. I appeared to myself worse in the sight of God than the openly profane. It no longer appeared *hard* and *unjust* in God not to notice or allow me anything for my good works as recommending me to him. What I had esteemed such, were performed with such selfish motives, as to render me most odious in the sight of God. I had been adding sin to sin, and treasuring up wrath against the day of wrath. Oh! what a wonder of mercy it was, that I had not sunk down under the load of my guilt, and received the just reward of my sins! I saw that God had provided a way in which he could convert, and pardon, and save, such sinners, and glorify himself, if he pleased. But it lay with him entirely to show mercy, or leave me to perish. I was led to plead, (like a condemned criminal for his life,) with great earnestness and many tears, that the Lord would, in great mercy, save me from everlasting misery, if he possibly could, consistently with his purposes. The words of Esau to his father came to my mind with great force, and I turned them into a prayer to God: "Hast thou not one blessing for me, even for me," poor and hell-deserving as I am? I continued

in this state of mind for several days, feeling very tender, and resolved that if I perished, to perish at the feet of Christ, begging for mercy. One evening, while I was engaged in private prayer, the plan of salvation by Christ opened to my view in a new and intensely interesting manner. I saw how God could be just, and justify the ungodly who believe in Jesus, without any reference to their good works. It looked exceedingly, inexpressibly glorious. I was filled with wonder, that I had never so seen it before. I had been trained from infancy to believe that salvation is through Christ; and I *thought* I believed it. But it had never appeared as it did then. I saw that God would have all the glory of man's salvation, and the creature be forever blessed. In receiving this salvation, and relying only on the Lord Jesus Christ, I was filled with joy. And I was ready to inquire, Can these be the feelings and views of regenerate persons? Is it possible that I am renewed? What! rid of all my fears in this new and unlooked-for manner? If this is religion, it is what I never had an idea of before. My plan had been: I must pray, and use means, and come up to the hedge which I call conversion, and there the Lord must meet me and take me over. But I had to give up all my notions about the hedge, and "hear a voice *behind* me, saying, This is the way; walk ye in it!" I was at a loss what conclusion to form. After a while, however, I thought I might say as much as the blind man: "Whereas I was once blind, now I see." Things appeared as I never saw them before. The Bible was new. All creation around me assumed a new aspect, and seemed to be praising God. And Christians, when I had an opportunity to hear them converse on experimental religion, appeared new; and my heart was drawn out in love to them as never before. The change produced in me caused me to love things which I formerly hated, and hate things I once loved. Old things seemed to have passed away, and all things become new. And I

ventured, with much trembling, to indulge a little hope that I had passed from death to life.

'About the first disclosure of my feelings was to a pious man, considerably older than myself. It was in a course of conversation, somewhat inadvertently. He inquired, How long have you had such feelings? At my reply he expressed much pleasure, and dropped something from which I inferred it as his opinion, that, probably, I had experienced religion. On parting with him, the thought arose: What have you been doing? You have been conversing in such a way, as probably to give that man the impression that you are a Christian; and, likely as not, you are deceived, and will turn out to be nothing but a hypocrite. I thought I would be more cautious how I conversed in time to come. But when I fell into the company of Christians, I heard them converse on experimental religion, and was off my guard again, and would say something about my own feelings, till eventually it became a common thing with me. The saying of our Lord must and will be true, "Out of the abundance of the heart, the mouth speaketh." I had not, however, much opportunity of Christian conversation, being here and there at work at my trade, [brick-laying;] and, toward the close of the year, I became rather lifeless in religion; but was again quickened.

'Some two or three years after experiencing the above-related change, my oldest brother came to Augusta, Maine, then a part of Hallowell, where he concluded to settle. He had been a soldier in the revolutionary war, from its beginning to its end. When he was at home on furlough, our mother would converse with him so seriously, especially before he left, that he could not forbear weeping. He would sometimes express fears that his mother would spoil him for a soldier. After his coming to Augusta, I had frequent interviews with him, and felt much for him in private, regarding him as unconverted. Having occasion to go to Bath and Georgetown, he spent a Sabbath in the latter place, and heard Rev. Mr.

Emerson preach. The Lord's Supper was administered. The table was spread along the broad aisle, and in the cross aisle in front of the pulpit, around which the communicants were seated. [Presbyterian forms then prevailed somewhat in the region.] The congregation generally tarried to witness the solemnity. My brother was somewhat impressed with the tragical form of the table, resembling, as it did, the instrument of the Saviour's death. The services of the day, and the conversation of Christian friends in Bath and Woolwich, revived and deepened former convictions. He returned to Augusta on the west side of the river. In the lower part of Pittston, the road lay through about two miles of unbroken forest. While passing that, light and peace broke in upon his mind. Afterward, the passage descriptive of the place where the ark was found on being returned by the Philistines and the joy of Israel on that occasion, came forcibly to his mind: "We heard of it at Ephratah; we found it in the fields of the wood."* This change in my brother was, to me, an occasion of great joy. But when, upon conversing with him, I found him so strong and full of assurance, I began to think that my own conversion was worthless. This, for a time, was a trial. At length I was brought to see that the *reality* of religion was to be determined, not by its *quantity*, but by its *quality*. I was then ready to compare myself to a pettish child, crying for a piece of cake, who, when it was given, threw it away, because it was not large enough. I was led to reflect on my feelings when crying for mercy before I obtained evidence of my acceptance with God. I thought

* This excellent man, General Henry Sewall, a few hours before his death, which occurred September 5, 1845, roused from a state of debility and prostration, and with much animation repeated to a Christian friend the history of his conversion, — thus bringing together the commencement and end of his religious life on earth. According to the recollection of that friend, he alighted from his horse, retired into the wood, and there, in the act of giving himself away to God, found peace.

I would be content with the *least crumb* — the *least grain* — the least *spark of grace*, if it was only *real* grace.

'Not long after this, some awaking existed in the minds of some impenitent persons around me. There being no good preaching near, the setting up of a society-meeting on the Sabbath in a private house was proposed. The movement I felt it my duty to forward. When the time and place were agreed upon, I took pains to circulate the information. But I was sorely tried, lest I should be called upon to assist in the proposed meeting. Not knowing what to do, I was enabled to trust the matter with God.* When the time came, being called upon to lead in prayer, though greatly tried, I ventured forward, and had such unexpected assistance, that I felt quite strong. This, with some attending circumstances, occasioned my enjoying, for a time, quite an assurance of my good estate. Others spoke of my gift in prayer, and wished me to lead in this exercise at almost every meeting. Before I was aware of it, I was quite proud of my gifts. [Is there any danger, that, in other instances, a pretended Christian assurance may be built on such a foundation?] But I soon met with something to humble me. It was really needful. I know not what lengths of self-confidence I should have reached, had not he Lord in the course of his providence given me a timely check. Thanks to His name for it. Though many reflections were painful, the interposition of Divine providence was truly seasonable. Many times since, when I have met with young converts, who were very zealous and not too much seasoned with humility, I have looked back upon myself, I have deeply felt the importance to me and other followers of Christ, of being thoroughly imbued with his meek and quiet spirit. Some things in my own carriage toward my

* The following entry in his journal probably designates the time and place of this meeting. 'April 17, 1785. Sabbath. Gathered a private meeting at Esq. Pettingill's.' [Augusta.]

superiors in social standing and in grace, have since caused me many bitter reflections. I have longed for an opportunity to confess to them my faults. But they have gone, I hope to heaven; and I can never have it in this world. I cannot retrace my steps, and undo the wrong I have done. But I am deeply sorry for it, and lament it before God. May the remembrance operate as an effectual guard in future. My sins, of heart and life, are many and aggravated. I have sometimes thought that, could they be distributed among the whole human family, so that a share should belong to each as his own, they would be sufficient, without any other cause, to sink the whole world, of all generations, to endless perdition! For this fearful amount of sin and guilt, I must give account to God at last! But one drop of Christ's atoning blood can remove it all! What a wonderful device is the way of pardon and salvation through a crucified Redeemer!'

Most of the years 1784 and 1785, he appears to have spent in Augusta and vicinity. A few extracts from his diary,* exhibiting the exercises of his mind and the character of his piety in various respects, will doubtless be gratifying to the reader. As it will be interesting to some to have the names of persons retained, and to none (it is thought) can it be unpleasant or offensive, especially at this distance of time, they are mostly in this part of his life retained. John and William Bradbury, (whose names will occasionally be seen,) after being settled in life, were his neighbors. They were sons of Deacon Bradbury of York, who was a near neighbor to his father.

Being at Georgetown, Sabbath, May 1, 1785, we find the following entry: 'Went to meeting; had a comfortable day. Found freedom to converse with William Bradbury and

* He kept a diary from Jan. 1, 1778, till within twenty days of his death. He did not, however, make any record of the state and exercises of his mind till 1785. His diary remains nearly entire.

Samuel Sewall.* The good Lord bless it to the good of their souls. Mr. Emerson preached from 1 Pet. 5 : 7, "The end of all things is at hand." Found a dulness in the evening. "Bless the Lord, O my soul!" for humbling mercies, — sometimes more needful than exalting ones: "The trial of your faith worketh patience." Thursday, May 5. 'Felt a solemn sense of God's presence; and was enabled, in some measure, to be faithful for his cause. The Lord bless it, and take all the glory to his great name.'

The next day, at work on a chimney in Winthrop, he says: 'Felt clear in mind, calm, patient, believing: praise God.' The day following, in the same business, being much alone, he says: "I pray God that this golden opportunity may not be lost to my soul, but improved in self-examination; for which I beg thine assistance to keep me humble. Oh! that I may not fall into folly and jesting, as I have spent much precious time heretofore. "Were there not ten cleansed? But where are the nine?" How little glory have I given to God for being cleansed from the leprosy of sin! Has not nine tenths of my time been spent in vanity? Oh! for a sense of God's mercy to an undeserving wretch! Search and try me, O God, and lead me in the way everlasting.'

'Sabbath, 8th. Received blessed consolation from the word of God, and especially these words: "Let not your heart be troubled: Ye believe in God, believe also in me," etc. Blessed be the Lord for every crumb of mercy. I am surrounded on every side with mercy. The good Lord fit me for trials, and keep me in the hour of temptation; and grant me yet this one favor, a thankful heart for mercies already received, if I am to have no more in this world.'

Soon after this, in conversation with a Quaker, he speaks

* This, from subsequent notices, appears to have been the person, who afterward becoming a minister, labored for many years in Edgecomb, Georgetown, Phipsburg, and Isle of Shoals near Portsmouth, and died in Rye, N. H.

of being assisted in holding up the law; but, for his pride, was suffered to err in another point. He blesses God for this as a correction, intended and calculated to humble the pride of his heart. The next day he saw the Quaker, and retracted what he had erroneously advanced: and, (regarding the Quaker as a renewed man, though they could not agree on some points of doctrine,) begs of God not to suffer his pride or prejudice to hinder charity and union.

Sabbath, June 5th, he speaks of a meeting at Squire Pettingill's, Augusta; of feeling the power of God; and of several persons being under conviction.

December 23, being at York, and conversing with a good lady who appeared much engaged in religion, he says: 'But I felt very dull, — a proud sinner. It will be a miracle of Divine grace if I am ever saved. I beg to have my proud heart subdued; my stubborn will subdued; my alienated affections turned and chained to God, — disengaged from everything this side heaven. I pray that I may never find one spark of comfort till I find it by the application of Christ's blood to my guilty conscience.'

Soon after this, spending a night at the family of an uncle, he says: 'Was not enabled to say anything to the young folks. The Lord is just, to stop my mouth for my pride. Humility is what I daily pray for; and I desire to take it in the way in which God pleases to send it.' His habits, in two respects, as in many other places, are here indicated — that of aiming to carry religion wherever he went; and of improving everything to the good of his own soul. A few weeks afterwards, he makes a different record: 'Went to Sister Carlisle's* in the evening. Offered prayer with a number of young people. Had a refreshing time to my own soul. P. B. struck some. The Lord grant that it may prove effectual.'

In 1786, we find him beginning to clear his farm in Ches-

* His youngest sister, Abigail.

terville, which was then called Chester. Settlements had been commenced in Farmington, and in other places in the neighborhood; but only two families were before him in that part of Chesterville where he commenced. A few other young men began at nearly the same time. The spot he selected constituted his home to the day of his death. He began by clearing away the forest, and erecting "a camp;" and, toward the close of the year, he built a barn. Too many, on thus almost forsaking society, and burying themselves in the forest, would have left many of the activities of religion behind them. They would have felt that their business was to prepare a home; and that after that was accomplished, and they were settled in life, it would be their duty to serve God. It was not so with him. He felt that, in every situation, his *business* was to serve God. He acted on this principle. He struggled constantly against the remains of sin which he found within him. He kept his own light trimmed and burning. Indeed, it may be said of him, in an uncommon degree, that *his light was never suffered materially to wane.* He maintained daily and constant communion with God.

At this period of his life, he appears to have had seasons of secret prayer in the morning, at noon, at sunset, and in the evening. In whatever household he was, whether as a boarder or for a night, family prayer was offered. And when he lived alone in his "camp," God's blessing was asked, and thanks returned, over all his meals. And prayer to him was a spiritual, holy, heavenly feast. It was a pouring out of his soul before the mercy seat, in thanksgiving and supplication. If, (as at times,) it was otherwise, he mourned over it as a hungry child would, who, in the place of a needed and rich repast, found only husks, — nay, more, with bitterness as one who had committed a great sin. If professed Christians around him fell asleep or appeared lifeless in religion, they were made special subjects of prayer. In behalf of the impenitent — neighbors, relatives, acquaintances — he besought

God, and, not unfrequently, with an agony of desire. That God would convert sinners, and build up his kingdom in the wilderness he inhabited; that he would bless the church, especially in places in which he had been conversant; that he would pity and save the lost and perishing everywhere, and soon convert the world, and fill it with his glory; were subjects of his frequent and earnest supplication.

This abundantly appears from his diary, a few extracts from which follow: —

'1786, May 26. Had a refreshing time in the morning. Desired to stretch forth my hands to the Lord, and to have him gird me, and lead me whither he will. Oh, to feel like clay in the hands of the potter. Good Lord, wilt thou remember this dry place, and pour upon it a refreshing shower of grace, that thine heritage may increase, and flourish, and praise thy great name.' [He was now at Augusta for a few days.]

'June 27. Felt my thoughts more at liberty from present things than they have been lately. Oh, to be disengaged from every object but God. Change me, oh God, till I am swallowed up in conformity to thee. Heal my backslidings, pardon past offences, and give me grace for time to come for Jesus Christ's sake, who paid the very last mite to thy holy law and justice.'

The following extract is interesting, not only for its character, but as being an account of the commencement of a series of society meetings on the Sabbath,* in the place of his residence, which were continued, with only occasional interruptions, for more than thirty years, till a meeting-house was built in the place, and preaching, by different orders of Christians, became somewhat common: —

'August 27. Sabbath. Had a humbling, melting season

* In these meetings a sermon was read in connection with the usual devotional exercises on the Sabbath.

to my soul in family prayer. D. Sewall [at whose house he probably was], seemed to lay heavy on my soul. May God grant him repentance and forgiveness of sin, through his dear Son.

'John and William Bradbury, Samuel Sewall, and myself, met with Thomas and Abraham Davenport at their camp, for the purpose of fasting and prayer; that God would preserve and keep alive the sparks of holiness which we trust he has planted in each of our souls; that he would cause his church to be established and built up in this wilderness; that he would appear for his cause at Hallowell; that he would cause a general reformation through the land; and that he would cause his kingdom to spread from sea to sea, and from the river unto the ends of the earth. It fell to my lot to go forward first in the morning. Felt the power of God on my soul. We spent the day in praying and reading, by turns. Samuel Sewall, when his turn came, was so filled with the power of God that he could not utter himself, and professed, afterward, that it was almost as much as he could live under. When he had ended prayer, it fell on William Bradbury in like manner, and overpowered him with a desire for souls. We concluded the exercises of the day with praise and thanksgiving to God for his signal goodness in meeting with a handful of worms. Take all the glory to thy great Name, blessed God, —for surely the work is wholly thine.'

The notice of their meetings afterward, is frequently very interesting.

'September 17. Sabbath. Meeting at my cottage; and I have reason to think that God condescended to meet with us, especially in the after part of the day. Samuel Sewall, while at prayer, was remarkably filled with the power of God.* William Bradbury, also. I felt solemn, and was

* This phrase seems to have been somewhat frequently used at that time to mean, a deep sense of spiritual and eternal things.

enabled to witness for God, that he was present. Most seemed to be some affected. Oh, that God would take hold of every unregenerate heart by his almighty power. Had a good season in the evening. God's holy name be praised.'

As in the case of every other Christian, seasons of darkness and doubt occurred.

'September 26. Felt quite dull since yesterday morning; but experienced some relief this evening. Blessed be the Lord God of Israel.

'27. Somewhat senseless again. My leaky soul retains nothing any longer than God is pouring in.'

October 2d, after closing his day's work, he says:—

'Had a powerful season in the evening. Poured out my soul to God, that he would pour out his Spirit on Bath.'

He appears to have felt a deep interest for the church in Augusta, and often presented special prayer in its behalf. An event occurred this year which augmented that interest. A minister had received a call to settle, with whom he at first appeared satisfied as a good man; but the soundness of whose doctrinal views he afterward doubted, and whose settlement he feared would be an injury to the cause of Christ in the place. Happening there, October fourth, he united with a few who observed a season of fasting and prayer to confess their sins and to implore the Divine assistance and direction in duty respecting the proposed ordination, which was soon to take place; and he speaks of enjoying a peculiarly solemn and interesting season.

'October 30. Was much troubled with lightness and vanity. "I am more *brutish* than any man." But had a comfortable time in the evening,—blessed be God. Oh, to feel thankful. Oh, to be emptied of everything but the holy, solemn fear and love of God.'

November 12th, Sabbath, he attended a meeting at esquire Pettingill's, Augusta; of which, he says: 'Had a precious time to my soul. Oh, it is blessed walking near to God. Oh,

that I could be thankful. How many precious seasons have I enjoyed the week past. In them all I think I have seen more or less of my own vileness, nothingness, and unlikeness to God;—and these are blessed discoveries, without which the Christian cannot prize the fulness and sufficiency of Christ.

'26. Felt stupid and miserable in my mind. Seemed to have little or no relish for spiritual things. "*Sin and misery ought to go together.*" Blessed be God even for the hidings of his face. Oh, that I might remember, and bear the rebuke and indignation of the Lord,—for I have sinned. Correction is a blessed mark of God's faithfulness. May God, in mercy, always make good his oath: "*I will visit their transgressions with a rod.*" May I always hear the rod, and him who hath appointed it.

'28. Felt some outgoing of soul after God, in the evening, in secret. Felt a sweet serenity of soul in giving all my concerns, temporal and spiritual, into God's hands. Oh, my God, my springs are all in thee.

'December 1. Had a comfortable season, morning and evening. This life is but a struggle between life and death. But the time is coming when life shall prevail, and every soul, who is savingly united to Christ, shall burst forth from the agonies of death into a glorious immortality.'

Sabbath, December 3d, he seemed to be much impressed by reading a book by Mr. James Janeway. He quotes a few sentences into his diary, and remarks upon God's sending prophets, apostles, ministers, and teachers to instruct men,—and that, notwithstanding all the pains taken, they turn away. He then adds: 'Could preachers declaim the rocks into wax, or hold the attention of the hills by their oratory; could their rhetoric shake the mountains to molehills, or rive the earth to its centre, the hardened heart of man would remain proof against the expostulation, unless he, whose prerogative it is to turn streams into blood, cut seas in sunder, shake the moun-

tains, turn the flint to floods, drop the stars from their spheres, and stop the sun in his course, put forth his omnipotent arm, and bow their perverse wills. Such is the desperate condition into which men have fallen by sin, that *God* must bleed to purchase life for them, — the *Holy One* imputatively become a sinner to make them holy; — and yet they will be miserable forever, unless the same Almighty hand make particular personal application of this infinite expense to their souls by immediate power.'

In February, 1787, he commenced living by himself in the camp or "cottage," he had built.* There he appears to have enjoyed much communion with God. The religious services at his meals were often seasons of sweet outgoings of heart toward God. He evidently possessed more real enjoyment at his lonely board, spread with coarse fare, than the mightiest earthly monarch with every delicacy before him and surrounded by all the splendor which wealth can purchase or power command, in whose heart the love of God is not the ruling passion. Frequently, in that rough and solitary residence, were the interests of particular souls, of Zion, and of a perishing world, spread out before God in earnest, and, (doubtless,) effectual supplication. Who can doubt that angels delighted to hover over that humble cottage, and witness the devotions of its occupant, — ready to afford any ministrations of support or comfort which the Highest might direct? Jehovah himself, we hesitate not to say, often bent to hear; and many blessings, for many souls, were won there by the struggles of faith. The pertinence and force of thoughts like these can only be felt by a perusal of the record he has left. A few extracts only can be made.

'February 19. Enjoyed some sweetness of soul in the morning in giving myself up wholly to be the Lord's, and in

* Previously, while at Chesterville, he had boarded. From this till after his marriage, when there, he lived in his camp.

desiring to do something in God's vineyard, if it is only dropping a word that may be beneficial to some soul. Had a good time in the evening in giving myself up to God, and desiring his presence with me on my way to visit a neighbor. Had a remarkable time in pleading with God for souls in the evening, in private. Had James Sewall, with great weight, upon my soul. Oh, how unworthy am I to plead for souls. All God's mercies are *free, rich, sovereign* grace! Oh, to be kept humble under a sense of God's love.'

25th, Sabbath. After going to Sandy River [Farmington], and hearing preaching, in which he was much interested, he remarks: 'I had great solemnity in reading God's Word in the evening and in calling upon his name. But oh, how short and fleeting are my views of eternal things! How soon I lose the precious sense of God's presence! Oh, to launch out into the eternal world after God, in my views, and to lose sight of this vain world and the empty bubbles of time! Oh, my God, make me holy like thyself. When shall my employment be like that of the angelic hosts, to praise thee eternally without sin?'

The evening of the next day, he received a visit from some of his neighbors, and seemed to enjoy it — felt social, and played on his viol, — [a bass viol, with which, in after years, he used to gratify his love of music], — 'But found afterwards,' he says, 'that I had been too light. I much lamented that the conversation was not seasoned with more spiritual discourse. I often confess that the world cannot satisfy my soul, and as often play the fool, and seek it yet again.'

His diary mentions occasional seasons of private fasting and prayer. Two days, during this year, were thus observed, January 14, and March 11. The record of both is interesting; but, for the sake of brevity, the former is omitted. Of the latter he says: 'I think God was with me of a truth. In the morning besought God that some idol might be crucified this day, some precious Agag hewed in pieces before the

Lord, some darling lust put to death in my soul. Enjoyed great enlargement of soul for God's church, that his sleeping children might be awakened, and stand on the watch-tower. Entreated God earnestly for Hallowell, [Augusta: Only two days previous, he was pleading in an agony for this place]. Poured out my soul for J. S., [afterwards his wife]. Felt powerful pleadings for Dummer Sewall and wife. Gave up myself and all that I have, or ever shall possess or enjoy, repeatedly to God, with great heart-melting. Prayed earnestly to be kept in the way of God's commandments while I live, and to die triumphing over death through the precious merits of Christ. Desired, as I was enabled to go forth the first part of this year with fasting and prayer, I might return in the latter part with thanksgiving and praise. Fervently besought God, if he saw fit that I should enter into the marriage state, that he would go with me, or otherwise let me remain as I am till I lay down my head in the dust. In the evening called on W. Bradbury. While I was there, he was so filled with God's presence, that he said he enjoyed more in one moment than he could comparatively in a thousand years in anything else. Enjoyed enlargement in calling on God in the evening, but not such sensible power as in the course of the day. May I praise God forever for the mercies of this day. I believe it is good for God's people to keep such *crucifixion-days*, wherein the enemies of God and their souls may be put to the sword. I would not part with the enjoyment of this day for a kingdom. Desire to take notice that God has answered a petition which I have put up to him of late, that he would 'quicken the few names in this place,' which I have seen partially fulfilled this evening. Oh! to be thankful and humble! Lord, I never shall comprehend thine infinite condescension to me to all eternity!'

Four days after this, he writes: 'Enjoyed a powerful interceding time for D. Sewall and wife. Oh! may God accomplish this great work in them. Was much afflicted

part of the day with a view of my past conduct; [referring, probably, to some follies of youth;] may it serve for humiliation. Had a solemn view at noon, in craving a blessing, that I was addressing the Great God. In the evening had Samuel S., who of late complains much of dulness, on my mind, with great enlargement that he might be quickened.'

March 22, he rose early to go to Farmington before it thawed. But, having received a letter the day previous, informing him of great stupidity in religion in York, he says: 'Poured out my soul to God before I went, with great freedom, entreating him, with great earnestness and much affection, to turn again and pour out the latter rain of his Spirit on that place.' Before the close of the year, this prayer was answered in at least the awakening and conversion of some souls there. How many, alas! when business presses, instead of rising early to commune with God, and plead for Zion and for souls, neglect entirely, or greatly curtail, the duty of private devotion! It may give the reader some idea of the toils and hardships of these first settlers, to be informed, that this going to Farmington was for potatoes, and was probably with a hand-sled on the crust; and that for the grinding of corn and grain, they had to go to Winthrop, a distance of twenty miles, and of course without much road.

Of the strength of his religious emotions, we may form some idea by the following entry a few days after the above: 'Were I lord of this terrestrial globe, and could I command the riches of the Indies; could I even call the stars my own, and marshal the hosts of heaven, all this splendor would but mock the wants of my soul, if the light of God's countenance is absent. Formal in morning duty; but, asking a blessing at breakfast, felt the sensible presence of God. Had a desire to trample everything under foot, with a holy contempt, that impeded my progress to the heavenly Jerusalem; desired that my heart might be stirred in me with a zeal for

God and his cause, from whom I receive innumerable and unmerited mercies, both spiritual and temporal.'

April 7, he writes: 'Some little spiritual refreshment in morning prayer, and more in returning thanks at breakfast. Had a longing desire that the great and momentous concerns of another world might be the beginning, and end, and substance, of all my desires and actions; for I find by abundant experience, that, "to be carnally-minded is death." One endearing look from my Redeemer makes me go on my way rejoicing. But when he withdraws, 't is night, and I drag on heavily, as Pharaoh when his chariot wheels were taken off. But I desire to be thankful that nothing will satisfy me, when God is absent from my soul; and I desire to praise him for any humbling methods he takes with me; for I have an awfully proud heart. In asking a blessing at dinner, was greatly enlarged with desire that the great fountain of God's love may be set open to purify sinners. But was remarkably dead and formal at sunsetting and in the evening. "*Thou* shuttest, and no man openeth."

'12. Had a remarkable out-going of soul to God this morning in going forward in the family, [probably of some neighbor]. Had a sense of the unfathomed love of God to a perishing world, and the need sinners stand in of being made partakers through Christ. Oh! the infinite height and depth of the love of God! how unsearchable are the riches of his goodness! how the *lovely, awful* sense of this bottomless profound overwhelms the soul, and wafts it forth on the ocean of incomprehensibles, out of the sight of this *contemptible molehill*, and all its flattering vanities! I am ready to cry out, "Lord, it is good for me to be here."

'May 1. Had some solemn sense this morning before God of his absolute sovereignty. Returning thanks at breakfast, had an overcoming sense of the infinite condescension of God, that he should ever look in mercy on such a helpless, polluted worm of the dust as I, who deserve utterly to be cast

off, and trodden under foot of all created beings, and made the offscouring of all things. Oh! what indulgence dwells in the heart of God!'

The reader will probably be gratified to hear again from the Sabbath meeting before spoken of.

'13, Sabbath. Awoke this morning under a sweet sense of the goodness of God. Enjoyed enlargement of soul, both in secret and social prayer, entreating God for his presence with us to-day in our meeting: and I think I may say of a truth that God was pleased to answer my request. In the morning, S. Sewall led in prayer, and seemed to enjoy sweet nearness to God, and particularly to have had a soul-melting sense of the death and sufferings of Christ. He stopped several times, not being able to utter himself. I felt tender all the fore part of the day, and was enabled to plead with God with great earnestness and much affection, at the close of the forenoon service, that he would grant repentance to those among us who are yet out of Christ. In the afternoon, Thomas Davenport offered a solid, solemn, sensible prayer. Felt union of soul in joining with him. In reading, from "Alleine's Alarm to the Unconverted," a description of the miseries of the finally impenitent, my soul was filled with such an overcoming realizing sense of their wretched condition, that I could scarcely keep from bursting forth in groans and tears as I read. After reading, I felt a pressure on my mind to say something, which I endeavored to do; but had such an overwhelming sense of things, that I did it in a broken manner. Most appeared affected. May the Lord make such use of it as he pleases. Our little assembly consists of about a dozen, beside some children. The greater part, I have reason to think, are truly pious.

'After meeting, felt in a sweet, humble, solemn, tender frame. Saw the need of watchfulness, lest being lifted up with pride, I fall into the condemnation of the devil. Had a view, that, formerly, I have, in this very spot, after peculiar

manifestations, for want of watchfulness, fallen into a light frame of mind, and, insensibly, pride has sprung up, and turned the goodness of God into self-applause, — to my great grief and the wounding of my soul. I desire to lie down in the dust, under the footstool, and bless God, that he has at this time, in any measure, kept me from this awful sacrilege, and idol self-worship. Not unto me, not unto me, O Lord, but unto thy great name be the glory.'

What happy consequences would result, were all Christians as careful to prepare their hearts and minds for a spiritual and holy observance of the Sabbath as did the subject of this memoir. How delightful and profitable would be the privileges it brings. With what interest its duties would be performed; and what enjoyment and usefulness would be diffused through the lives of the members of the household of faith; — that will be a blessed day to the church and the world when this takes place.

Passing over a number of months, during which his diary testifies the existence of the same deep piety and constant devotedness to God, — we come to an important event in his history. For years he had been taking steps preparatory to entering the marriage state. On the evening of the 17th of September, 1787, he was married to Miss Jenny Sewall, daughter of Henry Sewall of Bath. Their fathers were first cousins. His mother, and her father were also half-brother and sister. This made their relationship somewhat near. This circumstance, and that of her not being pious, he did not so deeply reflect upon till after he had made such advances as not to regard himself at liberty to recede. He then became considerably tried, — and carried the matter with much earnest prayer to God. The result was, that, as a man of integrity, and as a Christian, he felt it his duty to proceed, committing himself and his betrothed to the mercy and grace of God. She was religiously educated, and might be said to be 'all but a Christian.' Often did he pray with her previous

to their marriage, and press the subject of religion upon her, while she would be bathed in tears; and often and earnestly did he entreat God, 'even to an agony of soul' which could 'take no denial,' for her conversion. He believed that, 'sooner or later,' he should 'receive the answer' in her behalf, — but was 'content to leave it all with God.' It was, of course, in good hands. And he wrestled and believed, not in vain. The work of grace in her heart seemed to be gradual. But, in the event, he could not doubt its reality.

At no period of life, ordinarily, are the attractions of the world so strong — at no period is it so likely to absorb the thoughts and engross the affections, as when entering the married life. The picture which the ardor of youthful fancy is wont to paint is so bright and lovely, as almost absolutely to fascinate the eye. That heart must be strongly bound to heaven, which the attractions of an earthly love cannot draw at all from its one great centre. Too many Christians, it is feared, at this point in their history, experience some diminution in the simplicity and fervor of their piety. But nothing of this appears in him. In perusing his diary up to the very time where the eye falls on the remark, 'being the time set for my marriage,' no suspicion would exist that he is drawing near to such an event. The same steady and earnest aim to please God, and do nothing else appears; and no diminution of religious interest or Christian devotedness can be discovered. His diary for the day preceding and the day of his marriage, is thought to be rather remarkable for such an occasion, and is here transcribed. Nor let any infer from some expressions, that there was a tendency in his disposition to misanthropy. The strength of his conjugal attachment, as manifested through his whole subsequent life, shows that such an inference would be false.

'September 16, Sabbath. The Lord was gracious again this morning, and granted his blessed presence to my soul in secret prayer. The world appeared remarkably fading and

passing, so that I felt no more attachment to my earthly good than I did to the inanimate stones, (which was the comparison then in my mind). Oh, that I may be more and more crucified to the world, mortified to every lust, dead to every idol. Heard Mr. Emerson from Rom. 11: 17, 18; but felt rather lifeless in religion in time of public worship. Had a good season to my soul in secret prayer in the evening. Blessed be the Lord for all his unmerited favors.

'17. Desire to praise the Lord for his tender mercies to my soul, who again afforded me much of his gracious presence in secret. Earnestly besought God for his presence with us this evening, being the time set for my marriage. Let me but have thy presence, oh my God, and I can freely renounce everything else. Retired at noon, and enjoyed a remarkable season of the power of God on my soul. Exercised great faith, that God would grant me his blessed presence to conduct me through all the trials, changes, and temptations that shall attend my short life; and I earnestly desired to die there before God, rather than live and dishonor him by sinning against him, — for my soul felt free from every earthly tie, and all my wishes centred in God, and I could not desire to live another moment for any enjoyment I could think of below. Retained much of this blessed frame through the rest of the day. Felt, in some measure, tender, solemn, and watchful. In the evening, the wedding was solemnized. Felt grieved at a number of young people's getting together and dancing; and was more cut to the heart by the silence of others who should have reproved them. Was not the sin of Eli's children charged upon him, because he *restrained them not?* Surely no person has a right to do anything without a supreme reference to the glory of God. Let this truth stand, if it cuts across me ever so much. Retired while the dancing was going on, and poured out my soul to God, with much affection, and in particular for those who were then thus engaged.'

The above unhappy incident illustrates the truth, that the more of spirituality and heavenly mindedness exists, the stronger will be the aversion to vanity and levity. What others may, perhaps, regard as innocent, such a person views a departure from the objects of present existence, and as fostering erroneous and injurious principles and feelings. It illustrates, too, the tendency of such amusements to betray those who practise them into a gross infraction of the laws of real gentility and good breeding, by wounding the feelings of such as are conscientiously averse to them.

CHAPTER II.

HIS PRIVATE CHRISTIAN CHARACTER. — CALL TO THE MINISTRY. — LICENSE TO PREACH. — ORDINATION.

THE next year, 1788, he commenced by observing the first day as a season of private fasting and prayer. This was at his lone home in the forest, to which he had come some two months previous, leaving his wife for a season at her father's. August 17th was also observed in the same manner; and then again, November 16th. The last two of these were Sabbaths. He attended the exercises of public worship, and devoted the remainder of the time, more than on other days, to the duty of supplication. These seasons were characterized by the same humbling sense of God's special presence, and nearness of soul to him, and earnestness of entreaty in behalf of the objects which he carried to the mercy-seat, as those which have already been noticed. The details need not be given.

March 6th, he commenced living in a family state, by arriving at night with his wife and goods, at his own habitation. The *previous* day, being on the road with a team, and feeling miserable, as he says, in view of his own follies, he longed to be alone. He seized a few moments for retirement on the road, and poured out his soul to God with much affection; after which he felt sweet inward peace. The evening before, he was afflicted by hearing some improper, probably vile, conversation, to which and the persons concerned he is thought to have reference in the entry of the next morning and day, which we are unwilling to omit.

'Got a sweet time alone this morning. Oh! what a soul-consoling thing it is to devote *all* heartily to God! Oh! ye who drink in iniquity like water, if ye knew the unspeakable happiness of one hour's communion with God, how quick would you drop your follies; how soon would ye be sick of sin!'

With such a consecration of his all to God, he entered upon the enjoyments of domestic life. But he was far from being absorbed in these; for, in the family devotions of the very next evening, we find him 'wrestling hard with God for our land.'

The meetings which had been instituted on the Sabbath, and the leading of which principally devolved on him, were now more regularly attended. They were, generally, the same seasons of communion with God and spiritual enjoyment as those which have been noticed; and in the course of their progress, were the means of the hopeful conversion of a number of persons. And those who found social worship so sweet and profitable were not contented to live without a weekly evening prayer meeting. Wednesday evening was agreed upon, and the first meeting was held at the house of Mr. Thomas Davenport, May 21st. And thus was laid the foundation of another meeting, which, with incidental interruptions, continues to this day. The writer distinctly remembers, that in his childhood the scattered inhabitants used frequently to travel from one to two miles, over bad roads, to attend it. Not long after its commencement, the subject of this narrative, in the impartial record he kept of his errors as well as his duties and enjoyments, made the following entry in his diary: 'Engaged in other business till it was too late to attend meeting, which troubled me much; but fled for refuge from a guilty conscience to the sin-cleansing blood of the precious Saviour.' Would to God that the consciences of many others were as tender as his! What a new aspect would be spread over week-day and other prayer meetings! One great cause

of trial and discouragement to ministers, and to the few who cleave to these seasons of worship, would pass away; more united prayer would ascend; the influence of more mutual exhortation and counsel would be felt; the ties of brotherly love would become more firm and strong; and greater spirituality, activity, and usefulness would characterize the church as a body.

His life, during the year of his history which we have now entered, was characterized by the same constancy of effort to live near to God; the same sweet, solemn, soul-refreshing, and frequent sense of his presence and help; and the same earnest pleading for himself and those around him, for Christians and sinners, the church, the land, and the world; as we have already noticed. It is interesting and instructive to observe how his eye was constantly directed to the throne of grace. When going to a singing meeting, he prefaced the act by 'some sweet pleading for God's presence to go with' him. If about to take a short journey, 'his soul longed to have God go with' him, 'for, oh! I cannot live without him.' All his temporal interests were committed to God. If, through the backwardness of the season, his corn was planted late, the seed committed to the earth was commended to him. When the proper time for sowing 'winter grain' had passed without being improved, he asked for such a turn of weather as would give him the opportunity; and it was granted. According to the Saviour's declaration, that not a sparrow falls on the ground without our Heavenly Father, he regarded all things as under the care and guidance of Divine providence. Hence trifling occurrences were means of spiritual improvement. Things which most would have regarded as merely casual, were seen by him to come from the hand of God. If they were favors, they called forth the delightful exercise of gratitude to the Giver of all. If the straying of his cattle in the wood occasioned him trouble, the finding of them became a theme of thanksgiving to God. In the vexations of hauling hay

through a new forest road, the Divine hand was noticed; and if his patience was enabled to endure, the Lord was praised for that: if it did not endure, his next closet-devotions found him in humble penitence, on his knees before God, confessing and lamenting the sin.

The hand of God was equally acknowledged in spiritual enjoyment, and the want of it; — the one was a cause of thanksgiving, and the other of humiliation. His own strivings to live near to God possessed no merit. His best duties and performances were extremely defective, and needed forgiveness. And, after all, it was boundless condescension and mercy in God to shine on such a polluted worm with the light of his countenance. His best frames were far from rising to the purity and holiness he sought; and, knowing the deceitfulness and treachery of his heart, he begged of God not to suffer him 'to make a righteousness of such filthy rags.' And when in any duty he was cold and lifeless, this resulted from the hidings of God's face, which as a sovereign he had a right to do, or which was done on account of some unwatchfulness or sin in him. Under the former as a cause, he lay humbled as deserving no good; under the latter, he abased himself in penitence and confession. Thus every event called into exercise some Christian grace, and a practical illustration was furnished of the truth of the apostolic declaration: "All things work together for good to them that love God, to them who are the called according to his purpose."

The strength of his views of the Divine sovereignty, and the effect which these had upon him, as exhibited in different entries of his diary, may be interesting to the reader.

'Sabbath, March 23. The presence of God was sweet in secret and family prayer, and also in our meeting. Think I may say, Of a truth, God was with us. Longed, and even wrestled with God for the salvation of perishing souls, and the universal spread of the Redeemer's kingdom. Had also an awful sense of the dreadful *sovereignty* of the LIVING

GOD! — that he had a *right* to cast off or save whom he pleased; and who dare say to him, "What doest thou?"

Again, 'A remarkable time this morning in family prayer. Had an overcoming sense of God's absolute sovereignty, a debasing sense of my own utter unworthiness of the least favor from God's hand, and a realizing sense that it is not for anything in me naturally, more than in the reprobates now in hell, that I am not suffering with them the vengeance of eternal fire. Had also an overcoming longing desire for the salvation of sinners.'

Again, 'My soul felt a sweet, awful, and solemn sense of God's *absolute sovereignty*, which laid me in the dust beneath his footstool. Felt my utter unworthiness. Came like a poor, guilty, condemned criminal, and laid hold on offered pardon through Christ.'

Whatever difficulties may attend the doctrine of Divine sovereignty when viewed as a matter of theory or speculation, these extracts show whether, when applied by the Spirit to the understanding and the heart, it has any tendency to chill the emotions or activities of piety.

The same, and his views of the sinfulness of the human heart, are shown by the following: 'Had an affecting sense of the awful corruption of human nature in prayer this morning; [speaks, on another occasion, of his heart appearing to him to be the very picture of hell!] also of the majesty of God, and his power and right to punish sin; also of the condescension and love of God through Christ, etc. Earnestly longed for the salvation of souls, for the advancement of Christ's kingdom in the world, and for sanctification to be advanced in my own soul and the souls of others. Devoted all afresh to God in the evening. Oh! how a taste of spiritual and eternal things takes away the relish for earthly things!'

This brings us to another point, which is elsewhere thus developed: 'Had a remarkable season this morning, both in secret, reading God's precious word, and in social prayer. My

soul was *filled* with God's sensible presence. Oh! the unutterable sweetness of enjoying the blessed presence of God! And if to enjoy a few drops of the love of God for a few moments here is so unspeakably sweet, what, O my soul, will it be to be filled with God through boundless *Eternity!*'

Should any suppose that such confessions of the entire sinfulness of the heart as are recorded above are inconsistent with Christian integrity, let the following be noticed. It is separated from one of those only by a single page. 'In private in the evening, [he had been rather cold and wandering a few hours before,] had a solemn season in appealing to God, that his law had been written on my heart, and that he had in some measure disposed my heart to love him.'

It is no wonder that one who experiences so much of the presence and love of God, should mourn under his absence. It is not strange that we should hear such lamentations as the following: 'Oh! how tedious is it to serve alone! how lifeless every duty without God!' When, on the forenoon of the Sabbath, (the worship of which was generally so sweet and refreshing to him,) he found his heart cold and his mind wandering, it is not strange that he should 'retire at noon, and weep before God, and feel impatient at such distance from him.'

And yet it is pleasant to know that such seasons with him were comparatively few and short, — that they constituted exceptions to the general rule and tenor of his life. It is pleasant, when he had occasion to mourn that 'three days had passed with little or nothing of sensible communion with God in prayer,' that he could add, 'which is the longest season of barrenness I can recollect for a year past.' And it is gratifying to find that, on the very next morning, refreshing streams of God's love were poured into his soul. The Divine promise does not fail: "Those that honor me, I will honor."

Two more extracts, which show the reality of his consecration to God, I am unwilling to omit.

Suffering under the pain of a wound in the leg by a scythe which had been irritated by a cold, after enjoying great freedom at the footstool in pouring out his soul to God, he says: 'If it is God's will to take me out of the world by this means, I think I have no desire to stay. I have long ago renounced this world. I have nothing to expect from it which is worth living for. My hope and my trust are in God through Christ. The most for which I can desire to tarry here, is to see the advancement of Christ's kingdom, which I hope is at hand.

Not long after this, on a Sabbath, the worship of which he had highly enjoyed, in an apostrophe to the world, he says: 'Depart from me, ye fading vanities of time! I have long since renounced you. I am devoted to His service who made me.'

He had not yet made a public profession of religion. The nearest Congregational church was in Augusta, (then, and till February, 1797, a part of Hallowell). Some reasons which to his own mind were satisfactory, prevented him from offering himself to this. A few of his neighbors, and some pious persons in what was then Hallowell, possessed the same feeling. May 20, 1789, he and his pious neighbors agreed on a joint expression of desire to the persons in Hallowell, to unite with them in forming a church. On the 17th of June following, they were informed that their proposal was accepted. The subject of this memoir, after 'wrestling with God in secret that his presence might go with them,' went immediately to Hallowell, accompanied by three of his neighbors, (probably Thomas Davenport and his brothers-in-law, Samuel Sewall and Abr. Davenport.) June 20th, the persons concerned met at Esq. Pettingill's, and observed the day as a season of solemn fasting and prayer for God's guidance and blessing. With 'great tenderness and mutual satisfaction,' they gave a reason for their hope by relating what they had experienced of the awakening and converting power of the Holy Spirit. They agreed to request a council from the

neighboring churches, to embody them into a church. The next day, they agreed upon Articles of Faith. Letters were sent to the churches in Georgetown and Harpswell, requesting a council to convene on the third Saturday of the next month, July 18th. These churches, regarding the case as somewhat 'complicated,' and fearing that evil rather than good would result from the proposed measure, declined the request. On hearing of this, the subject of these remarks, who was manifestly the prime mover of the thing, says: 'Felt some grieved at first; but on farther consideration, found some comfortable degree of resignation. The Lord knows best what is most for his glory.' On the day the council had been expected, a meeting was held at Esq. Pettingill's to consult on the expediency of renewing their effort. 'After jointly looking up to the Great Head of the church for direction,' (says the diary,) 'and after the most impartial examination we were able to make, no sufficient reason appearing to us why we should be debarred church privileges, we concluded to renew our request to the churches in Harpswell and Georgetown, and also to send to the church in Bristol; and let the Lord do what seemeth him meet.' Letters were probably accordingly sent. In August, an intimation was received, expressive of doubt whether the council would convene. September 19th, another meeting was held at Esq. Pettingill's. A letter from Mr. Eaton, Pastor of the Harpswell church, 'giving reasons for not granting' their 'former request,' was considered. The result of deliberation and prayer was, to answer this letter and renew their request. October 29th appears to have been the day designated for the meeting of the council. The request was now assented to by the churches; and the subject of this narrative observed the 25th as a day of private fasting and prayer in relation to the subject. On the arrival of the day, the Pastor and a Delegate from Georgetown, and a Delegate from Harpswell, came. As the council was not full, and only a part of the candidates

were present, the council adjourned to the last Thursday in February.

At the time appointed, Feb. 25, 1790, the council convened. At first, the question was debated, whether two churches could form a council. This being decided in the affirmative, the council organized; and discussed at considerable length the merits of the case before them. On coming to a result, the council was equally divided on the question of embodying the persons concerned into a church of Hallowell. The Pastor and Delegate from the church in Georgetown voting for it, and the Pastor and Delegate from Harpswell voting against it. The council, however, was unanimous in a willingness to form them into 'a church of Chester;' and, the parties consenting, this was done.* The subject of this narrative, after speaking of the solemn peace of mind which he enjoyed in the act of thus giving himself up in covenant to God, adds: 'Who ever heard such a thing, as for the potter to enter into covenant with the clay!'

A few months after this, we find that his mind had been exercised on the propriety and expediency of adopting a series of written resolutions for the regulation of his conduct. He knew that it was better not to vow, than to vow and not perform. But this reason went equally against binding the soul with any obligations to God and duty, and must therefore be discarded. He knew that the adoption of such resolutions would not secure a good life; — but he felt the need of something to quicken his memory. He therefore, sensible of the deceitfulness and treachery of his own heart, — relying on Divine grace, and resolving in the strength of him who has said, "As thy days, so shall thy strength be," — on the 1st of January, 1791, adopted the following: —

'1. I do solemnly and heartily devote myself, time, and

* This account is thus fully given, as perhaps no other circumstancial statement exists.

talents, and all that I possess, to God; to be improved in his service as he shall see fit.

'2. I resolve to behave more cautiously before my family; to endeavor to avoid all peevishness, to which I find I am liable on trivial occasions; to endeavor oftener, and with more engagedness to converse with my wife, on the things which concern her everlasting peace; to be faithful in the education of my son, and endeavor, as soon as he is capable of understanding, (if God should spare him in life), to be very assiduous in instructing him in the first principles of religion; often and earnestly to pray for the blessing of God to attend my instructions, if, peradventure, they may be sanctified to the good of his soul.

'3. I resolve to be careful in avoiding all unnecessary conversation and foolish jesting with my neighbors, (a sin to which I am too liable;) and to embrace all convenient opportunities to converse seriously with them respecting their souls' affairs, and press on them the necessity of speedy repentance.

'4. I resolve to be faithful in reproving, and especially the children of God, and those in particular to whom I stand in a church relation, — that I may fulfil my most solemn covenant engagements to watch over fellow-members. I also engage to do it with tenderness, and in the spirit of meekness; and to receive admonition from my brethren, with the same temper.

'5. I resolve to bear in mind, when before the world, that I belong to the fold of Christ; and to conduct before them agreeably to their just expectation of one who has made a public profession of religion.

'6. I resolve to be more resolute in attending my stated seasons of private devotion, and not to let trifles turn me aside from, or cause me to be cold and short in my addresses to God.

'And, lastly, I resolve to read over these resolutions once a month through the ensuing year, and earnestly pray to God

for strength to perform them.' He adds: 'And now I beseech thee, O God of my salvation, to keep these things in my mind; and, oh, let me never dishonor thee by neglecting to fulfil these resolutions, for Christ's sake: Amen.'

The character of his piety is here shown in a particular which deserves our notice. It affected, first, his relations to God; and then, those in which he stood to his family, his neighbors, and those who were more distant, — in proportion to their contiguity or the directness with which his influence could be exerted upon them. Such are the nature and effects of true, healthful piety. Here, also, a fact is seen, which appeared through his whole religious life, — that he put duty to God *first*, and made the things of this world *subservient*.

During the autumn of this year, he was pursuing his trade in Bath and the vicinity. It is interesting to notice with what fervency his heart turned toward the little neighborhood of his home in the wilderness. Often were the several persons residing there, made the subjects of special and earnest prayer. At one time, we find him spending an hour at his private devotions, bearing them individually before the mercy-seat as their several characters and circumstances seemed to require; and then writing letters to a number of them on the subject of religion; and then again beseeching God that what he had written might be blessed to the good of their souls. At another time, we find him going the same round, and, as he went on particularizing, his heart was exceedingly moved, and his mind fixed upon an impenitent neighbor,* and he interceded with God in his behalf even to an agony, till his speech failed him and he was almost overwhelmed, — and felt unwilling to let God go without a blessing for him and his family; and then another neighbor,† and her children, were embraced in the arms of prayer, and borne upward to God; and then, when he had done particularizing, repeating his re-

* Mr. John Mitchell. † Mrs. Linscutt.

quests with great earnestness for those, particularly, who were unconverted, till his soul was again overborne in longing and wrestling for their salvation;—and then he shrinks as it were into nothingness, and exclaims, 'Oh, what am I, that God should thus fill my mouth with arguments, and suffer me to come near, even to his seat! I will remember thee, O Lord, from the land of Jordan, and the Hermonites, and from the hill Mizar.'

But the beginning of this series of pleadings (as it appears to be), deserves our attention. Not long after leaving home at that time, he says: 'Went to my devotions one night this week in a very wandering state of mind; so indifferent that I could scarcely keep my mind a minute at a time on spiritual things, till I began to particularize my neighbors at Chester, and then I found enlargement.' He afterwards tried the same method with the same success. Perhaps this remedy for wanderings and listlessness, might be useful to others. For the encouragement of praying souls, it is proper to remark here, that most of the persons who, up to this time, have been named in his diary as special subjects of prayer, sooner or later, became hopeful subjects of renewing grace. Many of his neighbors, and others, will probably first learn, in eternity, their indebtedness, under God, to his supplications.

The result of a small difficulty which occurred in November of this year, is worthy of notice. One Saturday night, a little trouble arose in effecting a settlement with a man for whom he had been at work. It arose, as he thought, from unreasonableness in his employer. The fact disturbed him in his evening devotions. He awoke some time before light, and found the unhappy subject upon his mind. He strove to banish it by turning his meditations upon Divine things. As soon as he had obtained a little relief in this way, as nature required more sleep, he drowsed, and immediately his thoughts would return to the old subject, and give such pain as to awake him. This was repeated a number of times, till (says

he), 'I resolved to arise and retire, and make my complaints known to God, which I did. And as soon as I opened my mouth to God in prayer, I found him graciously present to ease my mind, and give me sweet nearness of access to him. Continued long in the duty. Experienced overcoming desires in intercession for the cause of God in general, and for this place [Bath], and Hallowell, in particular. When I had concluded my devotions, it was daylight. "Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."'

His reverence for God and his worship, as exhibited in a little incident which occurred in the early part of this year, is worthy of a place here. He had occasion to go hastily to a neighbor's on an errand. He found his neighbor reading for family prayer. He however knocked, and his neighbor came to the door, and he did the errand. But afterward, his conscience smote him for the act, and he confessed it, as a sin, to God and his neighbor.

Having now supplied a chasm in his history which he had left principally unfilled, and given the reader a view of his private Christian character, — we return to his own narrative.

'Some time before I publicly professed religion, I was tried about baptism, — not so much the *mode* as the *subject*. Friends loaned me books on both sides. I read and read; but was not satisfied. Too much of an unchristian spirit appeared to be exercised by their authors. I resolved on a different course. I resorted to the Bible, and to prayer, for light and guidance. I felt it my duty to study *the whole Bible* prayerfully, and not (as some would have had me), the New Testament only. If I ever prayed for anything, I prayed that the Lord would afford me light on this subject. The business of searching and comparing one part of Scripture with another,

occupied considerable time. I found that in several important covenants into which God had entered with his people, he had respect to their offspring. Such were the covenant of the priesthood with Aaron; the covenant of royalty with David; and the covenant of grace with Abraham. This last, was to Abraham, and his seed after him, for an *everlasting covenant*. The thing engaged was, to be a God to him and them, *in their generations*, forever. I found that believers in Christ, under the Gospel dispensation, were styled "Abraham's seed, and heirs according to the promise." If they are Abraham's seed, it follows that the same covenant which was established with him and his posterity, is established with them. And as Abraham testified his belief in God's promises to him and his by giving up his sons to God in circumcision, so his spiritual children under the Gospel dispensation, give up their children to God in baptism, — believing that he will be their God, and engaging to train them up for him. In proof of the use of baptism as a seal of this covenant, I found it applied to three households in the New Testament. When Lydia's heart was opened, her household were baptized with her. When the jailer believed, his household, at the same hour of the night, were baptized with him. The household of Stephanas, it would seem, were baptized with himself. From the little knowledge I had of church history, it appeared that infant baptism was in general use soon after the days of the apostles, and so continued without any society believing to the contrary, for a long time; and it appeared to me impossible that such an innovation could have been universally introduced without a single person's rising up to bear testimony against it; — and since that time, I have been so confirmed, and blessed, in relation to infant baptism, that I can never renounce it, unless I could renounce all experimental religion.* Indeed, for more than half a century, I think I can

* He probably means simply what he himself had experienced.

say with safety, that I have had no more doubt of the propriety of infant baptism, or of its being agreeable to the will of God, than I have of the truth of the Bible itself.'

His language here is strong — perhaps, too strong. But he intended it only as expressing the firmness of his own persuasion. It is not to be understood as implying that, in his mind, any evidence of an external rite, or, indeed, of any point of doctrine, is, or can be superior to that of the Bible. He grounded his belief in Infant Baptism on the Sacred Word, and then regarded the sensible presence of God, which he enjoyed in the ordinance, as strong corroborative evidence of its being agreeable to the Divine will. His argument appears to be this: I certainly think that I am acquainted with experimental religion, — but if I have ever enjoyed the special spiritual presence of God, I have enjoyed it in attending to this ordinance; — now if infants should not be baptized, to baptize them is a profanation of a solemn ordinance and of the name of the Trinity which is used in it. It must therefore be highly offensive to God. And if thus offensive, would he grant his special presence to the soul in it? Would he make it *one of the sweetest* of all the means and seasons of intercourse with him which he allows his people to enjoy? And yet it has been such to me. If God mercifully meets with my soul at all, he does in this ordinance. If I have not enjoyed communion with him in this, I know not what it is, and must relinquish the idea, that I am acquainted with experimental religion. The matter as it stood before his mind was thus reduced to the following alternative: Infant Baptism is a Divine institution, — or, God graces a profanation abhorrent to his nature with his special, sensible presence; and between the two, he could not hesitate which to choose.

At the period we have now reached (1792), he had two sons; (an infant between them had died). Living at a distance from Augusta, in which the church to which he belonged

was organized,* and owning no horse, it was inconvenient to carry them there for baptism. A missionary from Massachusetts, Rev. Levi Frisbie, was preaching at Farmington; and by invitation, gave a lecture in Chesterville, and performed the solemn service. The meeting was held in a private house. The settlement contained at this time no house of worship, or school-house; and only a few framed houses. The subject of this memoir then lived in a log-house. But he shall give his own account. 'After the appointment was made,' he says, 'I then had another important errand at the throne of grace. As the Lord (by his Word and Spirit, I trusted), had satisfied me as to the matter of duty, I now wished him to be with me in its performance. [I retired, and earnestly besought God to meet with me in the solemn transaction. I could appeal to him, as the searcher of hearts, that I did not desire to have the service performed, if it was displeasing to him; and that it was my greatest concern to meet his holy approbation. Went to meeting with the same temper. And truly, God was with me.—*Diary*]. I presented my children; and if ever I enjoyed the presence of God in my soul in any duty, I did then, and to an unusual degree. My soul was overshadowed and overpowered;—and I was ready to say with David, "Who am I, O Lord God, and what is my house, or my father's house, that thou hast brought me hitherto?"—that thou hast given me a standing in thy church, and a share in thy promises? And, as if this was a small thing, hast thou made promises to be the God of my seed, and hast given me an ordinance in which I may devote them to thee in token of thy faithfulness in time to come? "Is this the manner of men, O Lord God?" This glow of enjoyment was not the flash of a moment. It abode with me, in good measure, for days and weeks. And on similar occasions since, I have pos-

* It is the present Congregational church of Hallowell. Its name, 'The Church of Chester,' was changed, by its own act, to 'The Church of Hallowell,' March 15, 1791.

sessed more or less of the same enjoyment.' How much the writer, and an older brother, are indebted to this and other acts of parental faith, eternity must reveal. And the same remark is applicable to the younger children.

The wise man says that "a man's gift maketh room for him;" and this is seen in the person at whose history we are glancing. God had given him a strong, well-balanced mind; and he had kindled in his heart a flame of ardent and devoted piety. The light thus existing could not be hid. We have already seen, how soon after his conversion his gifts were called into exercise, in social religious meetings; and how his desire to do good would not suffer him to be idle in any situation.

The existence of some special religious interest in the neighboring region rendered the inhabitants desirous of meetings, especially on the Sabbath. In 1794, we find such meetings held, with greater or less regularity, in Farmington, on the west side of the river, about half way between what is now the centre of the town and the Falls. These meetings appear to have been conducted by himself or his brother-in-law, Samuel Sewall, (afterwards minister in Edgecomb;) and in the same manner as those which we have already noticed. In the latter part of 1794, and the former part of 1795, the religious interest appears to have been considerable, and somewhat extensive; and in January of the latter year, we find him and this brother taking a tour in Farmington, going up on the east and coming down on the west side of the river, visiting families, conversing, and praying. Soon after this, we find him, accompanied by another brother of the church, extending an excursion of this kind into the town of New Vineyard, where a number were anxious; and holding social meetings on week-day and Sabbath day. Similar meetings, with much interest to himself and others, we find him occasionally holding in Wilton, and the south part of Chester, now Chesterville. Occasionally, also, as there was no stated min-

ister near, he was called on to attend funerals. At first, he hesitated, as it looked a little too much like assuming the ministerial office; but, advising with his brethren he felt it his duty not to deny. His habit on these occasions, was to give an exhortation, and offer prayer.

A number of persons in the vicinity, who favored Congregationalism, had now become pious; and it was deemed expedient for the members of the Hallowell church residing in Chesterville, to enjoy the administration of the Lord's Supper, and admit these to communion. For this purpose, they received a visit from Rev. Mr. Anderson, who was a settled pastor in what is now the town of Cumberland.* At a meeting, August 15th, and the following day, (Sabbath,) fourteen were received, and the Lord's Supper administered. By a vote of the church in Hallowell, April 23, 1796, the members in Chesterville and vicinity were set off for a separate church. August 18th, they organized, and received three additional members. Subsequently, (October 8th,) they assumed the name of 'Chester and Farmington Church,' and chose the subject of this narrative and Mr. Samuel Sewall, their deacons. And it may not be uninteresting to the reader here to be told, that this church, at the suggestion of its senior deacon, on the 10th of the following January, established a quarterly Concert of Prayer, for the conversion of the world. It was to be held on the first Tuesday of each quarter, beginning with January.

It is not strange that one who, by the grace of God and the circumstances in which he was placed, had been drawn out into so many active duties as a private member, and who possessed such deep solicitude for the salvation of souls, should

* This gentleman, afterwards settled in Wenham, Mass., was the father of Rev. Dr. Anderson, Secretary of the American Board of Commissioners for Foreign Missions, who was a native of Maine, and the remains of whose mother lie in Cumberland.

think of the ministry.* We find some trials on his mind respecting this as far back as September, 1787. As might be supposed, he was variously exercised, sometimes drawn toward it by delight in the service of God and desires to do good, and at others repelled by a deep feeling of unfitness in all respects, and by the obstacles which lay in his way. He carried the matter, as he did everything else, to his Father in heaven, by earnest prayer. He pleaded, he wrestled, he agonized to know the path of duty. He spent days of private fasting and prayer, that light from heaven might be shed upon his path. At length, he became anxious to know what constituted a call to the Gospel ministry. Having an opportunity, he opened his mind to Rev. Mr. Emerson, of Georgetown, and asked advice. As the result of the interview, and to make trial of his ability and knowledge, Mr. E. gave him a text on which to write a sermon. He was then building a brick house in the place, with an apprentice and a journeyman. He seized upon half-days when the weather was unfavorable for his work, and such scraps of time as he could command, and completed the undertaking. He read it to Mr. E., who was favorably impressed, and encouraged him to enter the ministry. He conversed with other ministers, as he had opportunity, who also favored the idea. And here it is proper to remark, that his mind was not as uninformed and destitute of cultivation and discipline, as from the scantiness of his literary advantages it would be natural to infer. Divine revelation opens the very best field for the expansion and cultivation of the mind; and the person who has been intently and continuously occupied in it, cannot be ignorant. Such was the fact with the person now before us. The work of grace had been deep in his own heart. The Spirit had taught him many things, clearly and impressively,

* This part of his autobiography I give in my own language, for the convenience of introducing a number of things which he has omitted.

which too many but obscurely perceive. His longings after God drew him out upon the great ocean of revealed truth, there to occupy his thoughts, and feast at once his intellect and his heart. Few minds, it is thought, are so habitually occupied with Divine truth as his had been for years. He studied upon the great leading truths of the Bible, and followed them out in their various ramifications. And this was attended with fervent prayer for Divine direction. We find him praying specifically for 'light on doctrines.' And it is certainly safe to say that there are few, who lean so entirely upon God, and who seek everything, and expect everything, from God alone, as he did, both before and after entering the ministry. One can scarcely look minutely into his history without being forcibly impressed with the thought, that the school in which he was instructed and disciplined very much resembles that in which the Apostles were trained. We find him also reading Edwards's Sermons and Treatise on the Will, and other works of standard value, such as Davies's Sermons, and Henry's Exposition, beside church history. Events, also, which occurred in the course of providence, called forth and strongly exercised his mind, in different directions. Anything which affected the peace, purity, and prosperity of the church, or endangered the interests of truth and the salvation of souls, touched a chord within him whose vibrations were strong. When a pious neighbor, with whom he had taken much sweet fellowship, in private and in social meetings, thought that he must be immersed and adopt strict communion sentiments, and thus the harmony of their delightful little circle seemed about to be broken, his mind was exercised intensely upon the subject of Christian union. He examined its nature and bearings; and took different points of observation, that he might view it minutely and accurately. Like a surveyor, who, in running a line, if he misses his object at the end, changes his position and varies his course, and runs back to correct it, — he reasoned in one direction,

and then turned round and reasoned back again, that he might reach the right conclusion. His reflections and arguments show a clearness and discrimination of mind, which would scarcely have been supposed. The sketch of them which he has left would not be altogether uninteresting to the theologian, the casuist, or the mental philosopher; and are creditable to his heart as well as his intellect. Sentiments respecting the freedom of the will, also, which he regarded as erroneous, and lax views of the obligation of the moral law, began to be propagated in the vicinity; and, within the limit of his acquaintance, the doctrine of the Trinity was questioned. These things called out his mind, and more than his mind simply, in these directions. He reasoned, as he had opportunity, with those whom he regarded as heterodox in these particulars. At one time, we find him engaged in a long argumentative letter to an acquaintance on the doctrine of the Trinity; and at another, in penning strictures on a sermon of a celebrated Methodist clergyman. We sometimes also find him writing his thoughts on certain subjects, and upon passages of Scripture. By these various means, he obtained more than would have been called a respectable measure of knowledge and cultivation of mind. A hasty sketch which he has given us of a season of self-examination some time before this, evinces a directness of thought and a power to command the attention, which few possess or attain.

Rev. Jonathan Ward, then minister in what is now Alna, appears to have furnished him with a number of questions on theological subjects, on which he wrote; and on the 18th of October, 1797, he received a letter from Rev. Mr. Emerson, requesting him to attend the next meeting of Lincoln Ministerial Association at Bristol, to be examined for license to preach. Several things appeared to render it inexpedient for him to attend, and he declined by letter. The following spring, he spent a little time in study with Rev. Mr. Emerson. Here, in two days, he wrote what he regarded as his first

sermon, from Heb. 11: 16. The plan is textual, describing the better country, those who desire it, and why God is not ashamed to be called their God. It contains many interesting and instructive thoughts; and, for a first effort, is a respectable and worthy production. It appears to have been used only twice. On the 3d of May, 1798, he was examined and licensed by the above-named Association at Bath. His first Sabbath's preaching was in the south part of Chesterville, May 13th. The remainder of the season till into November, he preached half the time in Norridgewock, where, in consequence of a powerful work of grace two years previous, under the ministry of Rev. Phinehas Randal, a Congregational church had been formed. Christians were edified, and a few persons awakened and hopefully converted. The other half of the time, he preached principally in Chesterville and Farmington.

It shows the estimation in which he was held, to find, in the close of this year, a somewhat general effort made in Farmington, Chesterville, and Wilton, to secure his services. Viewing this as a call in providence, he engaged. It will be interesting to take a glance at his diary, and see with what feelings, and in what manner, he entered upon his work in these places. The new year had commenced, and he had felt it a duty and privilege to devote a day to private fasting and prayer, reading and meditation. He says, 'My soul was much drawn out in family prayer, and seemed to melt for the salvation of sinners in this vicinity. It seemed to me that the satisfaction I took in that prayer, [as the frame of mind resulted somewhat from anticipating the duties of the day,] was more than a balance for a whole day's fasting. After family worship, I took my room, and entered on the business of the day with much satisfaction. Earnestly begged God to afford me his company; and, as a reason, told him that I *could not be alone without him*, — i. e., to any good purpose. I think he was graciously pleased to answer my requests, and

condescended to meet with my soul and assist and draw it forth repeatedly in calling upon his name, and devoting myself to him. Felt very sensibly the imperfections of my past public performances; earnestly begged qualification for the great work of the Gospel ministry; and that I might be fortified against opposition and reproach, and not left to do anything inconsistent with that high calling, but remember that I am devoted to God for this solemn business, and that I have no right to engage in any employment prejudicial to that, till God shall signify, in the course of his providence, that he has no further service for me in the ministry. Prayed to have more substantial badges of my calling than *distinction of dress*, or *separation to it from worldly business;* that I might have *some* as *seals of my ministry*, so that my calling might be evinced to others, not to the feeding of my pride, but that my hands might be strengthened in the Lord by the prayers and help of the godly, and that others might hear the word from me as the word of God. Prayed that the door in this vicinity which has been opening of late, might be held open till some good is done, in spite of all the exertions of earth and hell to shut it; and that opposers (some appear already) might be brought to bow to King Jesus. Poured out tears to God in behalf of my wife and children, that they may become his friends, and that rich spiritual blessings may be poured out upon us. Inquired how long God intended to deny my requests respecting my family; but begged for submission that I may patiently wait his time. At the close of the day, looked over and bewailed the wandering thoughts that had stolen from the employment of the day; besought the Holy Dove not to take wing and leave me on this account; and endeavored to bless God for a place of retirement, and that the day had been allowed me without interruption, and that he had graciously afforded such measures of his comforting, enlightening, assisting presence. Meditated on a subject for to-morrow, (Sabbath,) from these words: "Alas! master,

for it was borrowed," (2 Kings, 6: 5). Found meditating upon it comfortable to myself. This day, I reflected, is borrowed; and blessed be God for lending it to me for this purpose, and lending me a heart to improve it, in a measure, profitably. Oh, that it may please him to lend me strength to speak on this subject suitably, and to the advantage of those who may hear! Retired abroad for secret prayer at twilight, and a sweet time it was to my soul indeed. I could say of a truth, that Divine enjoyment was more satisfying to my soul than food would have been to my body, though I had then fasted nearly twenty-four hours. Wrestled, even to an agony, till I was almost spent, for the salvation of souls, and particularly in this vicinity; and that God would roll away the reproach of barrenness from me. Inquired why I should be called into the ministry, why admitted into God's family, if I might not be fruitful. Thought I could be willing to fast till my body was reduced to a skeleton, if it might be the means of saving souls; or even to give up my life, if they might but live.' At the close of the evening, after having enjoyed the same solemn state of mind in worship at the table and in family devotion, he exclaims: 'Oh, how sweet is communion with God here! Oh, to increase in conformity to him while here, so as to be admitted to dwell with him forever hereafter! Longed to be where I should sin no more, where lusts and corruptions shall no more rebel and vex my soul, and where tears shall be forever wiped from my eyes.'

It may be proper here, to speak of his manner of preparing for the Sabbath, and for preaching at other times. He seldom used fully written sermons. His aim, *first of all*, was to get near to God. If a subject did not readily present itself, he asked for one. If in attempting to arrange his thoughts upon one already before him, he did not succeed, he laid down his pen, and betook himself to his knees, — and then he seldom failed of having his thoughts flow readily, and could often accomplish more in a short time, than in hours before. During

the former part of his ministry, he generally prepared rather a full skeleton; and begged of God, earnestly, to assist him in delivery. A few instances are here given. 'Rose pretty early. Pleaded with God in secret for his blessing with me to day. Felt some of the same in family prayer. Enjoyed tolerable freedom in the forenoon, discoursing from Prov. 4: 18, and in outgoings of soul in prayer. Longed for the salvation of perishing sinners. Retired at noon, and endeavored to return thanks for God's gracious assistance; felt that I had more than I deserved; but begged of God, that if consistent with his will, he would grant greater measures in the afternoon; which he graciously granted. Felt warmed and engaged in the latter part of the discourse, addressing the impenitent. Some moving upon some minds appeared.' At another time we find him wrestling with God, with great importunity, till his strength began to fail, for success in winning souls to Christ; and then again retiring to a forest at daylight on Sabbath morning, and remaining in prayer and meditation till some time after sunrise. Not unfrequently do we find him rising during the night, on Saturday, to plead for a blessing on the subsequent day. Nor were these things confined to his ministerial life, — the same facts appear in connection with the Sabbaths and society meetings which preceded it. It appears to have been his practice to rise earlier on the Sabbath than on other days, that he might enjoy more of the privilege, pleasure, and profit of secret devotion. And often he retired at noon for confession or thanksgiving in relation to the service just closed, and for supplication in relation to that which was soon to follow. It seemed to be peculiarly true of him, that *he could be contented nowhere without God.* He must enjoy his presence and his smiles in every place, and in every duty. If he failed of this, he was ordinarily in great trouble and distress. After he had commenced preaching, if this enjoyment was withheld, he sometimes felt deeply discouraged and depressed; and regarded it as an intimation

that God had not called him, and that he had better kept to his trowel and his farm. It distressed him exceedingly that 'starving souls' who came to the place of worship, should be fed with such husks as he felt that he there administered. At other times, however, his mind took a somewhat different view, — and he felt that God had a right to withhold his sensible presence, and use him just as he pleased. But we return to his narrative.

'In the years of 1799 and 1800, and the greater part of 1801, I preached alternately in Chesterville, Farmington, and Wilton. [Wilton was then called Tingtown]. I preached frequently three times on the Sabbath, and a number of lectures on week days. No general awakening, or revival of religion, was the result. Good attention was given to preaching; and a number of individual cases of awakening and hopeful conversion occurred. One man who went from N. Sharon to Wilton on business, on the Sabbath, heard truths which were blessed, as it is thought, to his salvation. He became one of the most active men in his own town for the support of religious institutions. Another man came some distance to visit a brother in the north part of Fayette. Impressions were made on his mind at a meeting in the south part of Chesterville, which resulted in his becoming a devoted and active Christian. For many years previous to his death, he was a deacon of a Congregational church. A young man was wrought upon, and became hopefully pious. He afterwards became a minister, and a settled pastor; and has been blessed with revivals of religion among his charge. In one of these he received, I think, about sixty to his church.

'On the 18th day of June, 1800, I was ordained as an Evangelist, by the Association which licensed me. The solemnity was performed in the meeting-house of the Rev. Mr. Ward, of N. Milford [now Alna]. Mr. Benjamin Chatman, who was then preaching at Edgecomb, offered the first prayer; Rev. Mr. Emerson, of Georgetown, preached; Rev.

John Sawyer, then supplying at Boothbay, offered the consecrating prayer; Rev. Mr. McLean, of Bristol, gave the charge; Rev. Mr. Bayley, of N. Castle gave the right-hand of fellowship; and Rev. Mr. Gillet, of Hallowell, offered the concluding prayer.* During the imposition of hands, and while receiving the charge, I felt a solemn, affecting sense of the important trust committed to me by Christ, through the instrumentality of his ministers; and in receiving the right-hand of fellowship, I was moved under a sense of my unworthiness to be classed among the accredited ministers of the Lord Jesus Christ; and of my absolute need of Divine assistance to fulfil the important duties of the office. In secret devotions in the evening, I was enabled sweetly to devote myself to the service of God, and beseech him to assist me in the great, arduous, and difficult work of the Gospel Ministry; and I felt as if it would be a short time, only, before I must resign up into the hands of Christ the important trust now committed to me.'

His compensation, during the time of his preaching in Chesterville, Farmington, and Wilton, was small. According to his first agreement, (with which the others probably coincided), it was only two dollars a Sabbath. Having a farm to take care of, and a rising family to provide for, secular employments necessarily occupied a portion of his time. This was a trial to his feelings, and, at times, somewhat burdensome to his conscience. He wanted all his time for reading and study, and the more active duties of the sacred office; and queries would arise whether he ought not to devote himself wholly to his work, and trust God for the supply of his

* The certificates of Licensure and of Ordination are still in existence. They are both signed by Ezekiel Emerson as moderator, and Alexander McLean as scribe. As far as appears from the certificate, and the above account, the ordination was performed by the Association *as such*, and not by them *as a Council*; which would not now be regarded as strictly Congregational.

temporal wants. But circumstances seemed to require that while, like the apostle to the Gentiles, he preached the Gospel of Christ, his hands should minister to his physical necessities. Notwithstanding this, however, and the labor of giving many weekly lectures, and attending funerals, — for which he was called upon in all the vicinity, — he did much at pastoral visiting. When going to or from his distant appointments, we not unfrequently find him calling on many or all the families upon the road, conversing and praying with them severally. Sometimes two or three of these visits would be performed before breakfast. At other times, one visit would be made here, and another there, before or after a lecture. He knew not how to be idle. Every hour, and every half-hour must be filled up, and it may be said of him, with emphasis, that *whatsoever* his hand found to do, he did with his might.

Near the close of 1799, he was requested by letter, and then by a committee, to supply again at Norridgewock; and the committee were anxious that he should consent to settle there. But he was unwilling to leave the field he then occupied, till he had seen some good effected. And, in laying the matter before the Lord in secret, he says: 'I was led earnestly to beseech God not to call me away from this place, till I have seen a day of God's power among the people.' At this time, and for months after, he was extremely anxious for the conversion of sinners in Farmington. One instance, out of many, is here given, as an illustration. He had been attending a meeting in that place, during which he had felt much on the subject. Returning in his sleigh, his heart was going up earnestly to God, most of the way, for unconverted sinners, and that, if it was God's will, he might, though unworthy of such an honor, be instrumental of their salvation. He so earnestly besought it, that he could scarcely contain himself. And he opened his mouth to God in a vow, that if he would without fail deliver up his enemies before him and subjugate

them to Christ, he would continue in the work till death, and would devote one of his sons to the ministry, if God would accept the offering; and he entreated God not to suffer him to forget this his vow. The frequent solemnity apparent in the assemblies of worship, and the thoughtfulness of individuals, caused him often to feel that a general shower of Divine grace was about to be bestowed. There appears, indeed, to have been, at this time, quite a movement in the vicinity. We find him naming a number of deeply anxious persons in the town of N. Vineyard, — and speaking of a wedding in that place at which he was, where, in consequence of the introduction of religious conversation by another, all present were much affected, and some literally broke out in the question, "What must I do to be saved?" Some special attention existed also in New Sharon, where a part of his occasional labor was bestowed, in consequence of which a Congregational church was formed there, February 11, 1801. Most of the persons who were present at a previous meeting (December 17th), when the conclusion to embody a church was adopted, he speaks of as having been careless sinners eighteen months before.

An incident or two which occurred during the period we have now reviewed, deserves to be noticed before we proceed with his history. A few days previous to the preparatory meeting alluded to above, he had an appointment for the Sabbath in what was then called the Plymouth Patent, now Industry. The place could not have been less than ten or twelve miles from his residence. Considerable snow lay on the ground, and the roads were comparatively untrod. A heavy rain had just fallen, followed by a slight freezing, but not enough to render riding at all comfortable. Saturday morning he started on foot. On reaching Sandy River, he found it so swollen that the water covered the ice, and extended over the adjoining interval land. With some difficulty he succeeded in getting set across. He went on, having to wade

some,' but without getting very wet. At sunset, being somewhat weary, he sat down on a log in the wood. 'There (he says), I called upon God; praised his holy name that he called me into being, — and then called me into his spiritual family, — and then called me to the work of the ministry. Felt altogether unworthy of the high vocation of being an ambassador of the Lord of hosts. Counted it an honor to be called to go through difficulties in publishing the blessed Gospel to perishing sinners. Longed to have the message accompanied with power to their hearts. Begged of God to give me one soul for laboring out hither; but if he saw fit to deny me this request, I should have no reason to think hard of my blessed Master, or of his cause or service. At a subsequent visit to that place, he found a person who attributed her awakening and hopeful conversion to his labors at that time; though he speaks of it without any reference to the above petition. Probably the fact of making the request had slipped from his recollection.

The following is preserved on account of the principle it involves. The incident occurred in July 1799. It is devoutly to be wished, that such thoughts and feelings were generally prevalent. A number of men had been at work for him; and quite an amount of partly-made hay lay upon his field. He was at work among it. 'But (he says), before I could get it all raked, there came a shower. Did not feel anxious about it. Felt as if the hay was not my own; but I would endeavor to take care of it for my Great Landlord. If he pleased to send rain upon it and spoil it, he was able to sustain the loss, and would not require it at my hands, if I discharged my duty in doing to the best of my strength and judgment. He also could provide for me, if needful, if the increase of the field should fail.' The figure is probably intended to be carried through; and the idea is, that his Landlord would feed his tenant from his own house, if the produce of the soil he cultivated, should prove insufficient.

CHAPTER III.

FIRST MISSION. — LABORS ABOUT HOME. — MISSION AS FAR EAST AS SULLIVAN.

In 1801, being, as he supposes, recommended by some of the ministers in Maine (then a part of Massachusetts), he received a commission from the Massachusetts Missionary Society to labor in the eastern part of the State, which was then an extremely destitute region. He was expected to take a tour as far as to New Brunswick, preaching, visiting families, etc.; and doing what good he could in the places through which he passed. The position of his domestic affairs prevented him from commencing his journey till the 14th of August.

The day before he left home he spent as a day of private fasting and prayer, to supplicate Divine assistance in the work before him, and implore God's protection and blessing for his wife and children during his absence. 'After secret and family worship in the morning (he says), I retired to a grove not far from my dwelling. There, in meditating upon the reasons in myself for fasting and praying — my sinfulness of heart and life, — I was much affected; and in spreading them before God, and confessing, and imploring pardon, and entreating quickening and sanctifying grace through the Lord Jesus Christ, I was much moved. This was delightful work, — sweet employment. After a while, some wandering thoughts interrupted my satisfaction. Against these, I cried to the Lord, and he graciously interposed, and restored peace to my

soul. Meditating, praying, and reading portions of the sacred Scriptures, were then sweet. Endeavored to give up myself soul and body, time and talents, *wholly* to God. Surrendered my domestic concerns into his hands, to be managed and overruled as he pleased, — begging that our best good, and his glory, might be promoted in the end. Earnestly besought mercy and covenant blessings on my wife and children. Implored the blessing of God on the Society which employed me; and upon my fellow-laborer. [Rev. Abijah Wines had an appointment from the same Society, at the same time, and in the same field]. Longed to have the presence of God go with me, unworthy as I was, and make me instrumental of good to souls. Prayed earnestly to be freed from all selfish motives; and that I may aim at the glory of God, and the salvation of my fellow-men.

'At four o'clock, (he continues,) attended a meeting at my house. The Lord assisted me to free my soul. Took an affectionate leave of my brethren and sisters, exhorting them to persevere in the good way; and proposed to them to meet me at the throne of grace, in their closets, every Saturday evening about sunset, till I returned.

'The next morning, when I rose, I kneeled down by the bedside and prayed with my wife. Entreated that she might be enabled to trust in the Lord; and that she and the children (of whom we had six living, the youngest but a fortnight old), might be preserved and provided for during my absence. I think the Lord graciously met with my soul in secret and family prayer. Took an affectionate leave of my family. Many tears were shed by us all. My oldest son, particularly, (then thirteen,) was much affected by my admonitions and instructions respecting his behavior. I felt for his soul. Oh, that the Lord would afford him saving grace. I lifted up my heart to God for him, on the way, after I left.'

The day he started, he fulfilled an appointment for a lecture in the edge of Hallowell; and the day following, another in

Sidney; both of which appear to have been solemn seasons. Some of his hearers wept. Sabbath, he preached twice in Sidney to an attentive assembly; and a third time, to youth in North Augusta, some of whom were affected to tears. Giving a lecture on Monday, in Vassalborough, and another on Tuesday; he proceeded on Wednesday to Sheepscut Great Pond settlement, now Patricktown.

'On coming into this place,' (he says,) 'I was told that the Lord was here pouring out his Spirit. Felt so unfit to preach where God was at work, and guide inquiring souls, that I could not rejoice in it; which gave me uneasiness. The hazard of injuring, or even destroying, rather than benefiting souls, appeared to me to be great. "*Deliver me from blood-guiltiness, O God, thou God of my salvation!*"' Here he preached twice. Both were solemn seasons. 'Conversed,' (he says,) 'with a number who were anxious. And, notwithstanding my fears, God enabled me to clear my soul. In secret, I endeavored to commit them and myself, and all that concerns me, into the hands of an all-wise and merciful God. Besought forgiveness for, and deliverance from, everything which would unfit me for rejoicing when the Lord is working to save souls from eternal death! Oh, that I may be ready for every good word and work!'

Giving two lectures in Jefferson, he passed on to Waldoboro, which he reached on Saturday. If his impressions were correct, the following remarks will suggest to many in that place the obligations of gratitude and praise which lie upon them for what God has since wrought in their behalf.

'Concluded to spend the Sabbath here. At sunset, felt comforted with the hope that my Chesterville friends were on their knees with myself, praying for me. The Lord bless them and help them to pray; for, from all I can learn, I shall have little, if any, assistance, by praying breath, from those who may attend on my ministry to-morrow. Here is a German society, and church, and meeting-house; and a min-

ister who preaches to them in that language. In a remote corner of the town are a few who favor the Baptists. Others have procured and enjoyed some Congregational preaching in the court house; but I fear there is not much vital piety among them. I was kindly entertained by my host, who was a taverner; and hope I was favored with a spirit of prayer for the people and for myself. Oh, to have that compassion for souls which becomes a minister of Christ, and to have grace to be faithful! Oh, that God would pour out his Spirit, and revive his work here!

'Sabbath, 23. Did not feel that degree of engagedness in prayer this morning, which I did last evening. Must I be called to speak God's word in such a place as this, and have him withdraw and hide his face from me? This will be distressing. But he is a sovereign, and it is my duty to submit, whether he affords or denies his presence. I went to the court-house. Some rain was falling, and the morning assembly was not full. More in afternoon. The season was peculiarly solemn. I felt the great truths I delivered. Solemnity pervaded the assembly, and many were in tears. Pleaded importunately that God would pity this place, and pour upon it an abundant shower of his Spirit. Praise the Lord, O my soul!

'At my lodgings enjoyed a sweet season in praying with the family. Felt a tender concern for the souls of both parents and children, all of whom I fear are in an unconverted state. Oh, that God would fit them for heaven and glory!'

He preached to a small assembly in Union on Monday; and again in Lincolnville on Wednesday. Of the latter he says: 'Quite an assembly, for the place, collected. But it pleased a sovereign God almost entirely to withhold his refreshing presence from my soul during the exercises. Felt grieved for the people, that they should spend their time and get no good to their souls. God *can*, indeed, apply truth to

the heart of a hearer, when the preacher does not feel its weight upon his own soul. At the place where I took dinner, found two women, who had come some distance to attend the meeting, understanding that it was to be in the afternoon. This, I was told, was the second time they had been disappointed in the same way. One of them said, rather lightly, she believed she was so wicked that it was not for her to enjoy meetings. I observed to her, that if she was so wicked that God had given her up, and would not suffer her to be favored with any more means of grace, it was a solemn consideration. The remark appeared to impress her. She wept. I conversed considerably upon serious subjects; and then, as they had been disappointed of the meeting, I proposed praying with them. To this the family consented. In the exercise, I felt a solemn concern for their souls.'

At Northport, (where he found two pious persons, and could not learn that there were any more in the place,) he gave a lecture, but was in a dark and cold state of mind, which distressed him much. Proceeding toward the next town, Belfast, he called on a widow who had recently lost a child by drowning; and, in conversing and praying with her, he enjoyed a solemn season, and obtained relief to his own dejected soul. A lively state of religious affections is to be expected only in fidelity to duty; and if one act does not prove quickening, another may.

God frequently has important ends to answer by events which appear to us the most trifling; and what may have resulted from the following incident, a future day will unfold. At Mount Ephraim, in the north part of what is now Searsport, having occasion to call on a blacksmith for a nail or two in one of his horse's shoes, he learned that the man was sick, and requested to see him. 'Found him, (he says,) 'much afraid of death and its consequences. Said he was unprepared, and could not deceive God. Exclaimed, 'Oh! eternity! eternity!' etc. Conversed and prayed with him. It was a

solemn scene. Several were present, who seemed much affected.' He left, reflecting on the wonderful orderings of Divine providence, and what might be the consequences of this unexpected interview.

Calling at a number of houses on his way the next day, he entered into free religious conversation. An incident which occurred shows the readiness with which he exposed and unmasked the deceitfulness of the human heart. 'One woman told me, (he says,) that she always loved God and religion, and never was so bad as to hate good things. I asked her if she prayed. She said that was best known to herself. I told her that if she did not, she did not love God. If she loved God, she would love to hold communion with him. Observed to her that if any of our fellow-creatures should profess friendship to us, and yet neglect us when we required their attention, and shun us instead of being intimate, we should not wait till they spit in our faces to know that they were unfriendly.'

At Bucksport, where he spent the following Sabbath, he enjoyed a solemn and interesting season. He speaks of waking several times the night previous, and lifting up his heart to God in confession and supplication. Once he rose for prayer, longing for Divine assistance in the public duties of the approaching day. He preached in a new school-house, there being no meeting-house in the place. 'In the afternoon especially, (he says,) souls appeared precious. Longed for their salvation while I addressed them and the throne of grace in their behalf. At the twilight season of prayer, my whole soul went out in spreading all my services at God's feet, to make such use of them as he pleases.'

An event which here occurred shows his care and conscientiousness in regard to the proper spending of holy time. By invitation, he changed his lodgings; and at the place to which he went, a number of youth collected for singing, in which, being fond of music, he probably joined. But he felt

tried respecting the propriety of practising psalmody for mere amusement on the Sabbath. Before the company dispersed, he proposed prayer; and 'in the duty, (he says,) my soul seemed to melt for the dear youth. Longed that they might be kept from evil in this and the coming world. Longed that Christian parents here might feel for their children and those under their care, and bring them up in the nurture and admonition of the Lord. Felt painful misgivings, whether, by changing my lodgings, I had not given countenance to the practice of visiting on Sabbath evenings for other than religious purposes. Thought it would have been better for me to have declined the invitation. Besought the Lord to prevent any evil consequences which might result, and make me a wise, prudent, and successful minister of the Gospel.'

This event troubled him much the next day; and he found no relief till near night. By an earnest application for pardon through the Great Sacrifice, peace was restored to his mind.

At Bluehill, he pays a deserved compliment to Rev. Mr. and Mrs. Fisher for their industry, frugality, and contentment; and compares him, pursuing his noiseless, prudent, useful course, with too many who, on entering the ministry, incur expenses beyond their means, and soon have to be dismissed, to the injury of the cause of Christ, if not to their own Christian characters. He speaks of Mr. F. as having enjoyed a powerful work of grace among his people.

Having reached Ellsworth, he rose early Wednesday morning, September 2d; and, walking five miles before breakfast and three afterwards, through a road too bad probably to be travelled comfortably in any other way, he reached a destitute neighborhood on 'Read's Brook.' Here he notified a lecture, preached, — and walked back to his lodgings before dark.

The next day, he gathered and preached to a small assembly on Skilling's Neck, in what is now Hancock. 'It was a refreshing season to my own soul, (he says). Solemnity

sat upon the countenances of the assembly, and several wept. Conversed with two after meeting who appeared tender.'

At Sullivan, the day following, he fell in with his associate in the mission, Rev. Mr. Wines; and here too they were joined by Rev. Mr. Fisher, who had received an appointment for a mission of five Sabbaths from the Association to which he belonged. Distributing themselves for the approaching Sabbath, himself returned to Ellsworth. Here he preached in a barn to a full assembly, notwithstanding a fall of rain. 'The Lord graciously drew near my soul, (he says,) and assisted me to speak his word with clearness and solemnity. Was enabled, I trust, to pray in the Spirit and in faith. All seemed attentive. It was a solemn season, indeed. Toward the close, many wept. Oh, that the Lord may bless the word to souls! Feel willing, however, to leave this entirely with Him. Rode a number of miles toward Sullivan, and preached in a settlement in Trenton, called Kilkenny. Enjoyed a comfortable season; but not as much of the Divine presence as in the previous services of the day. Judea is a hill-country — up and down; and so it is in the Christian's life.' The fact that his hearers were so often in tears is not to be attributed to any power which he had to move simply the passions; but rather to the clearness and force with which, while he felt truth himself, he applied it to the consciences of others. Of this it is thought the reader will find various evidences before the close of the volume.

Monday he gave a lecture in Sullivan, and one in Goulds-borough on Tuesday, visiting, conversing, and praying, with a number of families.

Thursday, at Steuben, he observed as a day of private fasting. The following things were the subjects of prayer and meditation:—

'1. That my own soul may be more engaged in the great work of the ministry, and may deeply feel the great truths of the Bible; and that I may be enabled to enforce them upon

the minds of others. Made a fresh surrender of myself to God, with all my powers and faculties. Besought that *my understanding* may discern more and more of the beauty and consistency of Divine truth, and be led by the Spirit as far as God pleases, into its deep mysteries; that *my memory* may retain what I learn of God and Divine things; that I may be a scribe, well instructed, bringing forth things new and old; that I may forget everything unsuitable to be remembered, and retain all useful matter; that *my heart*, which was a fountain of unholy affections, sending forth nothing but impure streams, till the salt of special grace was cast in by the sovereign hand of God, and which has since been more or less under the polluting influence of wrong desires and unholy motives, may be wholly sanctified, and may flow out in supreme love to God, and cordial love to *all* saints, and in intense compassion for perishing sinners; that it may be divorced from worldly and wedded to heavenly objects; that *my conscience*, which has been too unfaithful, may be quickened to its office, and never suffer me to be quiet in the least sinful indulgence; that my body may indeed be the temple of the living God; that my feet may walk in the way of Christ's commands, and be ever ready to go on his errands; that my hands be often stretched out in offering Christ to sinners, and may be ready to every good work; that my mouth may be opened in Christ's cause, my tongue be as the pen of a ready writer, and my lips feed many. O Lord, accept the unreserved surrender of my whole self to thee.

'2. That God, who has the hearts of all in his hands, and overrules all events, would dispose the people to attend to the word preached, and open before me wide and effectual doors of opportunity.

'3. That the Holy Spirit may be afforded to make the word effectual to the conversion and salvation of souls; that the benevolent designs of the Missionary Society may not be lost, and I return empty-handed and ashamed, and be a shame

to those who sent me. How easily can God *bless* or *blast!*'

'4. That my partner in the mission may be more and more engaged and assisted; and as he has more learning than myself, that he may have more grace, and be more abundantly blessed with success.

'5. That God would pour a spirit of grace and supplication on the Missionary Society, that its members may pray for their missionaries; that, as Aaron and Hur stayed up the hands of Moses, so they may stay up the hands of their missionaries; (their ardent prayers I esteem more than all their funds;) and that their prayers may return with blessings upon their own heads by revivals of religion in their several congregations.

'6. That the endeavors of the pious in Sullivan for being organized into a church may be succeeded, that thereby the cause of truth may be promoted; and as they meet this afternoon to confer on the subject, that God may be with them.

'7. That God would preserve and provide for my family during my absence, and return me in safety, carrying some sheaves with me. Felt very importunate for spiritual blessings for my wife. Prayed for my children separately. Thought of the cause of religion in that region; and my neighbors were not forgotten.

'Enjoyed a comfortable season in preaching, at 4 o'clock.'

Saturday he lectured in Cherryfield, where he spent the following day.

'Sabbath 13th,' he says: 'Retired into the forest for secret devotion, and pleaded with the Lord for one soul in this place. Preached in a barn to a full and attentive assembly. Enjoyed less of Divine assistance than I wished. God is a sovereign; and I ought to be willing to be as clay in his hands, with which he may fulfil his pleasure. Rode to Columbia, and preached in the evening to quite an assembly; and God graciously afforded his aid, both in preaching and prayer.

A solemn season. Thanksgiving and praise to my *Good* Master.'

At East Machias on Tuesday, meeting Messrs. Wines and Fisher, they proceeded to Dennysville, passing through more than twenty miles of unbroken forest. The road of course was bad, and the travelling slow; and before completing the distance, he felt faint and weary, and 'longed for at least one soul, east of the wood, who should bless God that' he 'labored through.' At Pembroke, the next day, where his associates left him for Robbinston, he preached to a small assembly, some of whom gave practical evidence that they felt the truths dispensed. 'Previous to the meeting, (he says), had a longing desire, that, as Satan had often harassed me with his temptations, and sometimes overcome, God would enable me to discomfit him, and make inroads upon his kingdom.'

From a point about three miles south of Pembroke, he was set on to Moose Island, (now Eastport), a distance of five miles, in a birch-canoe. Here he found most of the professors Calvinist Baptists. Some five or six years previous, a revival had existed under the labors of a Mr. Murphy, in consequence of which a church of that order had been formed. He speaks of them as having been very much prejudiced against the 'standing orders,' (as they styled Congregationalists,) but a little softened in their feelings. Some, with whom he conversed, were unwilling to believe that God could own infant baptism by affording his special presence when it was administered. He felt constrained to testify, he says, that, to his certain knowledge, if he knew anything about experimental religion, God does thus own it.

The following Sabbath he preached in the Baptist meeting-house; and we here see how he was received, notwithstanding existing prejudices. As usual, he earnestly sought in secret Divine assistance in the public duties of the day. A large assembly collected. And (he says), 'felt the weight of

the truths I dispensed, and was much drawn out in prayer. Many countenances were solemn, and many eyes tearful.' Unexpectedly, a collection was taken up for him, which he afterwards found to be quite generous. In the evening he preached again, in the upper part of the Island. Of this, he says, 'It was truly a refreshing season. The Lord seemed to be in the midst of us in very deed. My heart seemed to melt and dissolve in me in love to God and his people.' Such a day called forth devout acknowledgments to God in his evening retirement. Of this he says, 'My heart overflowed with gratitude to God for his goodness towards me. Besought him to keep me from spiritual pride. Oh, how often has this enemy of my peace spoiled all my spiritual enjoyment, and robbed God of his due. Oh, to abound in humility and watchfulness; in prayerfulness and diligence!'

He had reached the extremity of the State, and now commenced his return. On Monday he enjoyed great tenderness and freedom, in speaking and prayer, at a lecture, from Gen. 24 : 49, "Now if ye will deal kindly and truly with my master, tell me," etc. Many were affected. In the evening of the same day he preached at Dennysville, from Heb. 2 : 3, "How shall we escape," etc., where also some were in tears.

On Wednesday, at Chandlersville, (now Jonesborough), he gave a lecture in the forenoon, and says, 'Felt much for my hearers. Could not learn that there was a Christian in the place. God may have a Lot or two in some corner.' In the afternoon he preached at Columbia; and in the evening again, at Addison. Here we have an instance of the manner in which his mind seized on and improved trivial circumstances. 'Entering the meeting-house (he says), while only lighted with one or two candles, the dimness impressed me solemnly; and in the first prayer felt uncommon enlargement for the church generally. Grasped the whole in the arms of love and faith, and rejoiced in looking forward to the time when her breaches and divisions shall be healed, [he was among

Christians of another order], and her dimness removed, and she should shine forth in united glory, "her light being come, and the glory of the Lord being risen upon her."' One acquainted with him, and his fervency and power in prayer, and only such a one, can figure to himself the interest of this scene. He then preached from Psalm 137: 1, 2, "If I forget thee, O Jerusalem," etc., and adds, 'Scarcely ever enjoyed such freedom and engagedness. Praise the Lord, O my soul.'

At Gouldsborough, the next day, where he preached from the text, "Escape for thy life," he prayed between the body of the sermon and the application. Such peculiarities are found in a few instances. But they arose spontaneously from the solemnity and earnestness of his own mind, and were never introduced for effect. His hearers appear to have felt too.

On Saturday, the 26th, himself and Mr. Wines embodied a church of four males and three females at Sullivan. He tarried and preached the next day, in which he enjoyed 'peculiar solemnity,' and administered the Lord's Supper. The ordinance, he says, was never before administered in the place. Before leaving, he received another member to the church.

A day or two after this, we find him improving the time, while passing through a wood, in prayer,—beseeching the Lord to give him assistance in dispensing his word; telling him that his time was spending every day,—hours and moments were hurrying by,—and entreating him that it might not be spent in vain, and by and by his glass be run, and nothing done for God.

The following Sabbath (October 4th), he spent on the island of Mount Desert. Here an unhappy event shows his sacred regard for everything which pertains to God and religion. He was baptizing a child. Immediately on pronouncing the name of the Trinity, he was told that he had mistaken its name. In the confusion of the moment, instead of correcting the error, he applied water again, repeating the

formula, — thus, in effect, re-baptizing. 'The thought of having so done, (he says), deprived my mind of all peace during the remainder of the evening. Was not relieved till I spread the matter before God the next morning, and entreated him to sanctify the trial for my good.' Of a lecture in another neighborhood on the island, he says, 'My soul was melted with love to God and to souls; and a number of the hearers appeared to feel the same. The chords of affection which seemed to bind me to God's people, made it hard tearing away, while they with tears inquired, why I could not stay longer.'

During the week, as he passed along, he lectured every day. Saturday found him at Frankfort, where he spent the Sabbath. For a third service, he crossed the Penobscot to the upper part of Bucksport. His subject was Prayer. 'Many, (he says,) were in tears. One person went weeping along the road after meeting. He said that the preaching was all against him; but he hoped he should do better in future. He had once indulged hope of being a Christian. I told him he must be careful of resolving in his own strength. Peter thought he would die with Christ rather than deny him; but he found he could do nothing when Christ left him to himself.'

Thursday the 15th found him back at Penobscot attending an Ecclesiastical Council for the dismission of Rev. Mr. Powers. With deep reluctance, his dismission was advised. In view of it he says, 'Felt burdened and distressed at the thought of the bereavement to be experienced by this church and people, in their weak and divided state. Felt, I trust, the exercise of faith that God will take care of his sinking cause here.' The day after, at the request of his dismissed brother, he stopped and preached a lecture. He spoke from the words, "Thy will be done." The nature and duty of unreserved submission, and the consistency of this with the use of means to remove an evil, were the thoughts on which he

dwelt. He was much melted himself; and the chords of sympathy vibrated sensibly in the breasts of his hearers.

The following Sabbath he spent opposite to Bangor, in what is now Brewer. He passed down the Penobscot to Hamden, and preached lectures and made calls on his way homeward. On the road he called on a Christian friend with whom he had had some previous acquaintance, who said that he was "like a pelican in the wilderness;" not a professed Christian within four or five miles of him; all irreligious and profane.* At another place, he says, 'Conversing with two men for whose souls I felt a tender and solemn concern, overheard one of them, as he left the house, say he believed we were d——d religious. Thought that I had much rather bear the reproach of such a reflection than to hear it said — I don't see as these ministers talk any more about religion than other folks, and are as full of the world.'

He reached home, with a heart full of gratitude to God for his goodness, October 23d, having been absent ten weeks.

In Wilton and Farmington some appearances of an approaching shower of mercy now existed. In the former place he preached the next Sabbath; and of the afternoon service he says, 'The Lord in very deed helped me to pray and preach. The word appeared to fall with power upon the hearers.' The next day he lectured in Farmington from the words, "Oh, ye dry bones, hear the word of the Lord!" He enjoyed uncommon freedom, solemnity, and engagedness; and the assembly was much impressed. His hopes of an out-pouring of the Spirit and the conversion of sinners were much raised.

After a lecture at Vienna the next day, which had been a comfortable season to himself, he was attacked on some things he had advanced. The assailant affirmed that the terrors of hell are the beginning of the new birth; for such, in dreading punishment, were afraid of God; and "the fear of the

* We shall hear from this place again. This was a new region. Settlements had commenced only a few years in this town (Albion).

Lord is the beginning of wisdom." He replied, if such fear is wisdom, the devils have it; for they fear and tremble.' His opponent answered, 'They have; for the devils are wiser than any of us.' He rejoined, 'Then the devil has the beginning of the new birth, — the new birth begins in hell!' No reply was made; and he proceeded to explain the difference between slavish and filial fear.

A difficulty had arisen in the church at Canaan, now Bloomfield. An impression existed that a portion of its members were professors only; and others would not join. On the 30th of October, himself and Mr. Wines attended to an appointment to advise with them in the case. The persons concerned first held a meeting by themselves, and agreed to renew their covenant. A council was to be called, a reorganization to take place, and such only were to be admitted as gave satisfactory evidence of piety. This appears to have been attended to on the 18th and 19th of the following month. An Ecclesiastical council was convened; fifteen persons were examined, six of whom belonged to the existing church; and out of these, eleven were accepted. Leaving before the business was closed, he does not state whether the reorganization took place; but doubtless it did.

The 2d of November, according to an agreement with Mr. Wines, he observed as a day of private fasting and prayer. The following were the themes of supplication: —

'1. That we may be humble for all which has been amiss, and which may hinder God's working by us.

'2. That we may be favored with greater measures of sanctification, and made more fit for our Master's use.

'3. That God would bless our labors past, and especially those to come.

'4. That the Lord would bless other missionaries who may be employed by the same Society, and those who are employed by other societies through the world.

'5. That the Society which sent us forth may be guided

and blessed in all their efforts, employing only suitable men, and abounding in prayer for their success.

'6. That the movement toward an Evangelical church in Bloomfield may be prospered, and followed with the blessing of a faithful pastor and a reformation among the people.*

'7. That the hopeful appearances in Farmington and vicinity may be followed by a general and glorious revival, free from corrupt mixtures.

'8. That our families may be favored with temporal, but especially with spiritual blessings, and religion prosper in the churches with which we are connected.

'9. That the cause of true religion may be advanced in the land and through the world.

'Felt my mind much drawn out in spreading these things before the Lord, (he adds,) especially the 6th and 7th particulars. Pleaded with God for Farmington, even to an agony, till my strength seemed almost spent. Read many portions of Scripture with application and satisfaction. Read the whole of Solomon's Song, and prayed over every verse. It is a sweet book, when the heart is in a suitable frame.'

The following conversations, which occurred near to each other, show the clearness of his own conceptions, and the readiness he possessed in making plain to others what was plain to himself.

'Called on a family the parents of which had been under some awakenings. Remarked on the preciousness of the soul, and the necessity of repentance, love to God, and faith in Christ. The man inquired, 'How shall I get this love?' I replied, 'Not by continuing in disobedience; it is exercised in repentance and faith.' 'But are not repentance and faith the gifts of God?' 'They are.' 'How then am I to blame for not exercising them, when God does not give them?' 'For voluntarily exercising the opposite sinful feelings. Suppose you had a child who was unwilling to do what you re-

* The reader will observe that this was before the Council met.

quired, would he not be culpable?' 'Yes: but I have not the power to change the will of my child.' 'True: but suppose you had, would not the child be blamable for all the stubbornness he exercised before you turned his will?' 'Yes.' 'Then all the unrenewed are criminal for all their opposition to God and holiness before he changes their hearts.' 'But God does not change the hearts of all.' 'True: but if all those who are renewed are criminal for their opposition to God till they are renewed, then all who are never renewed will be altogether and forever to blame for their opposition to holiness; and it will be righteous in God to send them to perdition.' He was silent. I proceeded to remark on the guilt, folly, and danger of sinners in neglecting the great salvation, and ruining their own souls. Observed that I feared their state was bad; and unless the Lord showed them more mercy than they were disposed to show to their own souls, they would never be saved. They wept. In praying with them, my soul seemed to melt within me in tender concern for the conversion and salvation of them and their children. Oh, how lamentable to see whole families excusing themselves from heaven and happiness, and virtually asking the privilege of going quietly to perdition!'

'Conversed with a man who had difficulties with the doctrines of election and special grace. Asked him how he would like to have the terms of salvation stand. Whether it would not be thus: Salvation provided, and freely offered; and men left to choose or refuse, just as they please? He answered, Yes. I replied, that such are the facts in relation to all who perish from under the light of the Gospel. Salvation is provided, and offered, and they refuse; and if God had done no more, all would inevitably perish, since all refuse. Now, God has done all you wish for, and *unspeakably more.* He has made the salvation of a vast multitude certain. By special grace, he removes the obstinacy of their hearts, so that they choose life and go to heaven; and can you, dear sir, find fault

with God because he does so much better with mankind than you even wish him to do? — Here the conversation ended.

'Had some talk with a Universalist who believed in limited future punishment. I asked him if sinners will be punished as much as the law requires. He replied that they will. Then, said I, the law will clear them; they will not need forgiveness; and when they get to heaven, they will not have to ascribe their salvation to having their robes washed in the blood of the Lamb, but in hell-fire. They will reach heaven through some other name than that of Jesus. He then said that the punishments they were to endure were to bring them to repentance. I replied, Then hell is a state of trial as well as this, and all the threatenings of wrath amount to *promises* of giving *superior means of grace* to the impenitent. And suppose they should not be brought to repentance by that state of trial, must they go to another, or receive final sentence? If they go to another, since the first punishment did not reform them, the second may not, and so on forever; and what is the difference between remaining *always* in such a state of trial and being forever damned?'

The month of November he spent in New Sharon, New Vineyard, New Portland, Industry, Anson, and Solon; constantly journeying, lecturing, visiting, and conversing. In one of these visits he found a young woman, giving encouraging evidence of piety, who was awakened by hearing him in Norridgewock the June previous; and in another he found a youthful pious mother, who had recently buried her only child, and who attributed her awakening to a sermon he preached in Farmington more than two years before. He was thus cheered by some evidence of success in his labors.

One event shows with what care he looked after the scattered sheep of Christ's fold. He had spent the Sabbath in the upper part of Solon, preaching as usual three times. Soon after day-light on Monday morning, he left his lodgings and walked up the river about three miles, to a Mr. Baker's,

who was mostly confined by lameness and infirmity, and who with his wife and some of their children, were Methodist professors. He conversed and prayed with them, and returned to fulfil other engagements.

While thus away, he learned that the awakening in Wilton had spread to all parts of the town. His desire for the purity and genuineness of the work led him to rise before day, and retire to beseech God that he would 'preserve his people there from extravagancies and irregularities.'

The following illustrates the trials which faithful missionaries have sometimes to encounter. At a lecture in ———, from Prov. 1: 24–26, "Because I have called," etc., some of his hearers were disturbed by some remarks on the necessity of special grace and kindred topics, grounded on the words, "no man regarded." At the close of the meeting, they gathered around him, saying many things, and asking many questions. He replied, endeavoring to place the matter in a light clearly to be seen and easily to be understood. But all did not satisfy. One man said that if God had provided salvation for all, and offered it to them, and decreed that they should not have it, and would not give them a disposition to accept, he was worse than the devil, and did but mock his poor creatures! He cautioned them to beware that they did not blaspheme; and told them that they understood the matter wrong from beginning to end. 'Felt calm, (he says,) in conversing; but was grieved for their ignorance, and (as I thought) obstinacy. Felt uncomfortable in mind afterwards; but, carrying the matter to God, obtained relief. Believe it my duty to bring out the truth according to God's word, with solemnity and meekness; and let him make what use of it he pleases.'

Near the beginning of December, his various labors and exposures brought upon him an oppressive hoarseness and asthmatic symptoms, which laid him by for about three weeks. But if he could not do one thing in his Master's service, he must do another. The first Sabbath of his confinement, he

read a sermon to his family, praying before and after, and talking some. On this day he says, 'I can scarcely recollect when I have staid from meeting on the Sabbath before.' The next Sabbath, after his family had gone to a meeting in the neighborhood, he retired to his chamber, and poured out his soul to God for those who were attending public worship, and for those who were disappointed where he expected to have been. He retired a number of times for prayer during the day. In the evening, a prayer-meeting was held at his house, in which on account of his indisposition he had intended to take no part. But his feelings for the unconverted were such that he could not refrain from speaking. He exhorted them as from the brink of the grave; and a number were deeply affected. In family-prayer, he felt admitted to an uncommon nearness to God. And so delightful was the interview that he felt willing, or rather desirous, to depart and be with the Lord. The third Sabbath, the neighbors collected at his house for a society-meeting; and he felt it sweet to join in the worship of God. In the afternoon he says, 'I could not avoid praying once. And a sweet, solemn time it was. My heart was full to overflowing for saints and sinners.' An evening prayer-meeting was also held at his house. Of this he says, 'Eternal things appeared so *real* to my mind, that I could not well forbear taking a part. I talked and prayed; and truly the Lord drew near to my soul in these duties. Who could forbear, when souls are perishing? I was ready to conclude, that speaking for God would be a good employment in which to die. Family and secret prayer, both morning and evening, were sweet and delightful. 'Oh, how satisfying, (he adds,) is the spiritual presence of God! And if so comfortable here, what must it be hereafter to all eternity!'

During this confinement, he made out the report of his mission for fifteen weeks. On examination, he found that during one hundred and fifteen days, embraced in his return,

he had 'preached one hundred and sixteen times, attended five conferences, four prayer-meetings, and two councils; assisted in gathering two churches; administered the Lord's Supper three times; baptized two adults, and thirteen children; visited many families; and observed two days of private fasting and prayer.' It appears by no means strange that, after such an amount and variety of labor crowded into a space so brief, and the encountering of various exposures, (for no weather stopped him,) sickness was the result. And yet, as we proceed, we shall find this a pretty fair specimen of the manner in which he spent the greater part of many years.

Towards the close of the month, he so far recovered as to venture to preach on the last Sabbath. The meeting was at a neighbor's; and he spoke from Psalm 118:17, "I shall not die, but live, and declare the works of the Lord."

On the 8th of January, 1802, he received an appointment from the Massachusetts Missionary Society for a winter mission. But on this he was not quite ready to enter. He did not, however, remit his diligence in his Master's cause. Resuming his labors at the time just specified, he preached on the Sabbath, lectured, attended prayer-meetings, and visited, in the town and vicinity, much as before.

On the twenty-first day of January he attended a meeting in the north part of Industry for the organization of a church in that town and New Vineyard. In this he was assisted by his brother-in-law, Samuel Sewall,* who was licensed to preach when he was ordained. A church was formed, consisting of eight members. Here he had the pleasure of baptizing and receiving to the household of faith one who was awakened under his ministry about a year previous. A few

* Mr. Greenleaf, in his 'Ecclesiastical Sketches,' says that he was assisted by Mr. Samuel Sewall, a licentiate, — afterwards settled in Sumner. This is a mistake. The person who assisted him was afterwards settled in Edgecomb. The two Samuels were cousins. The former here named was not licensed till some years after this.

days after this, on a visit to Vassalborough, he found a man giving evidence of piety who was awakened by his preaching there the June previous; and he records a deep sense of his unworthiness to be the instrument of good to souls, and ascribes all the glory to God.

Of a lecture in North Augusta, at this time, he says, 'I felt much moved and solemnized in prayer and in speaking. My whole soul flowed out after God in behalf of poor sinners, and also toward them in addressing them. Cannot but hope that some good will follow this evening's opportunity. I tarried in the school-house till the people had withdrawn, and there poured out my soul to God in thanksgiving for the assistance afforded, and in ardent supplications that a blessing may follow, and for assistance in time to come.' His own absent family were remembered; and he felt much for the children of the family where he passed the night.

Sabbath, January 31st, he spent at Augusta; and feeling rather dull, he feared that he was about to be deserted in the duties of the day. He went to the place of worship, (the court-house,) trembling, lest the Lord should withdraw, and leave him to serve alone; but his fears were dispelled, and he was enabled to speak with freedom, and enjoyed enlargement and solemnity in prayer. In the afternoon the assembly was large, and the Lord gave him increasing strength. All were attentive and solemn, and some were much affected. Going to an appointment for a lecture in the evening at North Augusta, he was surprised to find the school-house so crowded that he could scarcely enter. Speaks of it as a solemn season. On his way home, Monday, February 1st, he preached again. The next morning he speaks of having awaked in the night under an overwhelming sense of his sinfulness, and of having risen and retired, and with tears and sobs poured out his confessions to God, and entreated forgiveness through Christ. 'If the mercy of God (he remarks), and the merits of Christ were not *infinite*, I should have no hope. In morn-

ing devotions had similar feelings. Ingenuous penitence is a bitter-sweet, — bitter, as it relates to the *criminal occasion;* and sweet, as it is *suitable in itself,* and as it relates to the infinite ocean of God's mercy in Christ!'

The mission for which he had received an appointment was performed in the vicinity of his residence. He commenced it on the 4th of February; and it appears to have continued to the latter part of May. We give a sketch of about a week at its commencement as a specimen of the manner in which it was fulfilled.

'Saturday, 6th. Went to N. Sharon, and attended a prayer-meeting in the evening. Some special religious interest exists in different neighborhoods in this town.

'Sabbath, 7th. Preached in the forenoon from Luke 16: 31, "If they hear not Moses and the prophets," etc.; and in the afternoon, from Mark 5: 26, "And was nothing bettered, but rather grew worse." Preached in the evening from Amos 4: 12, "Prepare to meet thy God." Possessed a state of mind somewhat suited to the solemnity of the subject. Some solemnity in the assembly. Oh, that good may be done, and God have the glory.'

'Monday, 8th. Visited five families and a school, and preached in the evening. Blessed be God for opportunities of *trying* to do good.

'Tuesday, 9th. Preached in the evening from Rev. 3: 20, "Behold, I stand at the door and knock." Numbers appeared impressed under the word.

'Wednesday, 10th. Went to Industry. Preached in the afternoon from Prov. 8: 36, "All they that hate me, love death." Attended a conference meeting in the evening. A young man was present who was awakened by hearing me speak from the words, "My spirit shall not always strive with man," more than a year since; and who gives some evidence of piety.

'Thursday, 11th. Went to the north part of the town,

and preached from Hos. 13:8, "Oh Israel, thou hast destroyed thyself," etc.

'Friday, 12th. Went to Farmington; visited a number of families, and preached in the evening. Enjoyed freedom in speaking, and solemnity in prayer.

'Saturday, 13th. Attended a conference meeting in the afternoon. In private evening devotions, enjoyed an uncommon season in pouring out my soul to God.

'Sabbath, 14th. Preached to a full assembly. The Lord helped me to speak his word with solemnity, and some degree of plainness. Went home, and attended a prayer-meeting in the evening. Felt much pity and earnestness in addressing the unconverted, and praying for them.

'Monday, 15th. Preached in the evening in the lower part of Farmington, on the west side of the river. Felt, in some measure, the perishing condition of sinners.

'Tuesday, 16th. Visited several families. Preached in the afternoon, in another neighborhood, from Psalm 115:8, "They that make them are like unto them," etc. Enjoyed solemnity and tenderness in speaking and in prayer. In still another neighborhood, attended a conference in the evening.

'Wednesday, 17th. Visited a few families. Found enjoyment in conversing and praying. Had a lecture at the centre of the town. Felt quite disheartened to see so few attend. A slight falling of snow, indeed,—but nothing to prevent the prosecution of worldly business. The Lord is visiting other places in the vicinity; and here the people seem to remain unmoved. Notwithstanding these discouragements, however, felt my heart considerably warmed in dispensing God's word. Attended a prayer-meeting in the evening, about a mile from this. Was discouraged again by the absence of some professors whom I had invited and expected. Oh "Lord, I am brought low; help thou me; for vain is the help of man." If professed Christians who absent themselves from weekly (not to say, Sabbath) meetings, knew how much discouragement

and suffering their absence often occasions to ministers, and to their more punctual brethren, they would feel constrained, from mere humanity, if from no higher principle, to change their habits. When sluggishness pleads for repose, or worldliness for a different appropriation of time, and a sleepy conscience assents to the arrangement and pronounces the act innocent, they may be inflicting a wound which reaches the very hearts of their brethren and which is deeply injurious to the cause of religion.

A meeting which he attended on the second of March gives occasion to speak of an association which might have been previously noticed. Schism in the body of Christ was to him a painful thought. He longed to see union and fellowship among evangelical Christians of different denominations. This led him to suggest the forming of a Union Conference. Measures had been taken, and a set of rules adopted, and a regular organization formed in the latter part of 1799. It embraced persons from four communions, Congregationalists, Calvinist Baptists, Freewill Baptists, and Methodists. They met quarterly. The former part of the day was spent in devotional exercises, speaking of the dealings of God with their own souls, and in mutual exhortation. In the afternoon a sermon was preached. The moderator and preacher were chosen from the different denominations in rotation. How long this organization existed, we have not the means of saying. A thought, however, may be here suggested. Spiritual intercourse among Christians of different orders tends to prevent or remove asperities, and promote brotherly love. And the breaking up of neighborhoods and towns into different denominations, (which is often deeply lamented,) may be a part of a great plan in which God intends, by bringing into contiguity Christians of different sentiments, to make them acquainted with each others' hearts, and tender of each others' feelings; and thus lead them to look on their mutual differences with candor and kindness, and gradually to see and

renounce what is erroneous, and ultimately agree in their views of the truths of the Christian system. How much he is now doing in this way to produce that oneness of sentiment and feeling which is to characterize the church in the state of triumph and glory on earth, to which it is advancing, time must determine.

We are unwilling to pass over the entire period of this mission without saying that, aside from the impressions which his preaching quite frequently produced, and the anxious persons whom, in some places, he addressed, he found some cheering evidence of a blessing upon his previous labors. In April, he found a man in New Vineyard indulging hope who was awakened by a sermon he preached there in November previous. In Sidney, also, toward the close of May, he found a lad about twelve years old giving hopeful evidence of piety, and a woman in Vassalborough professing to have been renewed, both of whom attributed the commencement of the work of grace in their hearts to his preaching the August before, as he entered upon his eastern mission. The reader will remember the day of solemn fasting and prayer which immediately preceded that mission, and the tears with which he went forth bearing the precious seed of truth; and will rejoice that he was permitted so soon to see some sheaves of a spiritual harvest garnered as the result.

From May to the 8th of October, he appears not to have been engaged in a mission, or to have been in the employ of any particular society. His labors during this time were bestowed in Chesterville and the neighboring towns. And in the record he has left of these, we find few instances of coldness and dulness. Generally, there was the same earnest and successful looking to God for help, and the same assistance experienced, which we have previously noticed. On a journey of some twenty-five miles, with a lecture on the way, instead of whiling away the hours in idle thoughts, or spending them as a mere recreation, we find him employing most of the time in prayer; and then, on the Sabbath follow-

ing this, between the labors of the day and evening, he makes a hearty and fresh dedication of himself — all his powers of body and soul — to God, to be used as an instrument of attacking Satan's kingdom; and then, going forth to duty in the strength of the Lord, he enjoys uncommon solemnity and engagedness in prayer and in dispensing the word of God. He had occasion to rejoice also in the prosperity of Zion. To the little church of which he was a member he had the pleasure of receiving, in July, twelve members at one time.

The interest which he felt in the cause of Christ did not allow him to be indifferent to anything which affected the peace of the churches, or the honor of the Christian name. Whatever affected these he sensibly felt; and was ready for any service by which an injury could be redressed, or a wound be healed. He felt somewhat of the Apostle's "care of all the churches" in the vicinity; and once in Chesterville, and once in Norridgewock, during the season, we find him employed in relieving, and hopefully removing, difficulties which had arisen.

It will be expected, of course, that considerable attention was claimed by his domestic concerns. But this, with all the other labors devolving upon him, did not prevent him from taking an interest in the religious instruction of children and youth. Being now somewhat at home, he conducted a catechetical exercise among the children in his own neighborhood, and in another a few miles distant. The method he pursued, was to encourage them to commit from the Assembly's Shorter Catechism, and come together for recitation. He would then question, and familiarly explain, illustrate, and enforce. This was accompanied by fervent prayer, in which the immortal interests of the little flock around him were commended to God.

His whole religious history we see marked with fervent love to souls. An incident illustrative of this, which occurred in July of this year, it may be proper to notice. It was

Saturday noon. He had considerable hay down; and the day before, and up to that time, the weather had been unfavorable. It then became fair; and the question, what he should do, arose. If he began with it, he could not get it entirely fit for the barn. He had previously felt the bad effects of being too deeply interested in worldly things near the close of the week; and wished, with the Sabbath so near, to be released from earthly cares. He asked counsel of God, and concluded to leave it, and go to a neighboring town where was his appointment for the next day. And he turned his back upon his hay with this remark: 'If it please God to suffer my hay to spoil, so be it. If he will be so gracious as to give me one soul to-morrow, it will be a rich reward, should I suffer the loss of all worldly things.' Having thus said to the cares of the world as Abraham did to his servants, "Tarry ye here, while I go yonder and worship," he went, and enjoyed a solemn, interesting, and profitable season. On Monday he attended to his hay; and remarked, 'The hay did just as well as if I had felt ever so anxious about it, and I *did much better* not to be anxious.' Many others, doubtless, would find it equally profitable to leave their worldly concerns entirely in the hands of God on the Sabbath. That Sabbath he spent in Farmington, and felt an uncommon earnestness in prayer for an out-pouring of the Spirit of God upon that place. His diary frequently records the same feeling, and his wrestlings at the mercy seat. He seems to have had a peculiar anxiety for that people; and how much the cause of religion in that place is indebted, under God, to his intercessions, remains to be seen in the revelations of another world.

The following occurrence, with its accompaniments, is deemed worthy of a place here, as it shows his dislike to litigation; his readiness to yield, even where a point in law afforded, at the time, a prospect of successfully contesting the case; how entirely he regarded all which he possessed as God's; his

habit of referring all his affairs to Divine direction; and how, under all circumstances, and in whatever engaged, he must be about his Master's business.

In most new settlements, the form and dimensions of roads are accommodated somewhat to the convenience of the inhabitants; and it so happened that a part of the road which lay through his farm was not fenced as wide as the law required. A person in another town, wishing probably to profit by the portion of the fine which the law awards to the complainant, without giving any intimation of his intentions, commenced an action against him and a number of his neighbors for this deficiency. He was summoned to answer for the default, and also as a witness in another case. In going to the place, the same solicitude for the good of souls which so constantly influenced him, led him to converse and pray with the family where he called for dinner. On arriving, lest the time and trouble of making a defence 'should be a hindrance to him in the great work of the ministry,' he disposed of the affair in the summary way of agreeing to pay the fine and costs without a trial. 'In the evening in secret, (he says,) in the most familiar manner, I told God that what property he had put into my hands was his, and what he called for in the course of his providence I cheerfully resigned. Also told him what debts lay upon me; and, as he had engaged to provide for me, (though most unworthy,) and directed me to come to him for supplies, besought him to furnish me with the means of meeting them; and that he would sanctify, to my spiritual good, all the dispensations of his providence toward me.'

The next day, waiting for the case in which his testimony was required, he preached in the afternoon in the village where the court was sitting, (Augusta,) and in the evening at Hallowell. The day following, as the trial still lingered, he obtained leave of absence, and preached in the afternoon at North Augusta, and in the evening at Sidney. The next morning he crossed the river before breakfast; and, on his

way to court, visited and prayed with a sick woman. Were every member of the household of faith as carefully to fill up time with the service of God, how much more would be accomplished than now is!

The word of God assures us that those who will live godly in Christ Jesus shall suffer more or less of opposition and abuse in this revolted world. And it is honorable to religion, when in the spirit of their Master they can meet such treatment with meekness and a disposition to forgive. Returning from a lecture in a neighboring town, in which he had spoken of a great revival in Kentucky where a number of deists had been hopefully converted, he was abusively accosted by a man of deistical sentiments, and accused of standing up before God, and under the pretence of preaching the Gospel, telling over 'a parcel of newspaper whims.' He attempted at first calmly to defend himself. This only drew forth fresh torrents of abuse from the man, who finally told him that 'he could not preach a sermon without blackguarding, if he were to go to h—ll!' At this he quietly rode on, counting it an honor to bear reproach for Christ's sake, and feeling that he could adopt the prayer of the Saviour on the cross, "Father, forgive them; for they know not what they do." Both the accuser and the accused are now in the other world, and both know whether deism or Christianity furnishes the needed resting-place for the soul of man.

Near the first of October, being about to enter upon another mission, he spent a day with his brother Samuel in prayer, that they both might possess ministerial qualifications, and might be assisted and succeeded in the great work; and, particularly, that he might enjoy the Divine presence and blessing in his contemplated tour.

On the 8th, he took an affectionate leave of his family, and started on another tour eastward. He commenced his journey on an upper route through New Sharon, Starks, Norridgewock, etc.; and struck the track he had formerly taken at

Albion, then called Freetown Plantation. Here he enjoyed a solemn season in speaking from the words, "The wicked shall be turned into hell," etc., and warning sinners of their guilt and danger. His subject was appropriate to the congregation, for he was now in the place where his Christian friend compared himself to a pelican in the wilderness; and his admonitions were doubtless faithful and impressive.

Passing through Dixmont, then known as Collegetown, where he preached, (as, indeed, in every place,) he speaks of it as containing about thirty families, and settlements there as having commenced about four years previous.

At Hamden a branch of his paternal relatives had been planted. His father's youngest sister, then Widow Crosby, a pious woman, whom, for the first time, he saw on his previous eastern mission, resided there. Her children and descendants were about her. Here he gave an evening lecture from Esther 8: 6 — "How shall I endure to see the destruction of my kindred?" 'A number of my kindred, (he says,) were present. A solemn, affectionate season. Oh, that good may be done to souls!' The next day he visited and conversed with some of them. 'While praying with them, (he says,) my soul melted for those of them who are yet unconverted. Felt the force of my last evening's text.'

At Bucksport he found a 'young Mr. Blood,' who had preached there a few Sabbaths; the same who was soon after settled there, and remained the pastor of that church for nearly forty years.

He proceeded as far eastward as Sullivan, where he spent a few days, received two members to the infant church there, and administered the Lord's Supper.

On his return, he visited Sedgwick. Here, giving two lectures, he says: 'I think I never enjoyed more solemnity and freedom in prayer and preaching. The Lord seemed to be present, and to fill my soul and my mouth. Many tears were shed in the assembly. I was told that two-thirds of the

congregation were Christians. All the adult persons in the family where I spent the night, eight in number, are professors.' Of this place, he says, 'The Lord has done great things here. Last winter and spring witnessed the fourth revival since Mr. Merrill's settlement. The church now consists of nearly two hundred members. Could scarcely find a person who was not a professor of religion.' Mr. Merrill and his church were then Congregationalists. He was settled there in September, 1793; subsequently to which a wonderful out-pouring of the Spirit was granted in that vicinity. In 1804, Mr. Merrill changed his views of church-ordinances; and in 1805 himself and about eighty others were immersed, and a Baptist church was formed. (Greenleaf's Ecclesiastical Sketches.)

Bodily fatigue and a consequent depression of spirits, may often exert an influence on the state of religious enjoyment. This was probably the case with the subject of this memoir in the following instance. He had preached twice in Orland, as he passed along, and again in the evening at Bucksport. Here, while he spoke with a comfortable readiness, he enjoyed not the accustomed measure of the Divine presence. This occasioned him to say, 'Felt grieved for the people, who were in attentive expectation, only, as it appeared to me, to be disappointed. Felt fatigued and depressed in body and mind; and also ashamed and guilty, as if I ought to have asked the forgiveness of the people, as well as of God. Could get no relief in secret prayer. The Lord seemed to turn away his face from me.'

It is here proper to remark, that ministers often have trials and sufferings, which their hearers little suspect. When going from the place of worship, without any special outward indications of the fact, pangs may be felt within, under a dreadful sense of deficiency in matter, manner, or feeling. Standing between God and their fellow-men, to deal with him for them, and with them for him; a sense of falling below,

far below, what they ought to be and do, fills their inmost souls with bitterness and anguish. Their hearers, perhaps, are satisfied; possibly, edified, — at the worst, disappointed; — but they feel mortified, *guilty, condemned.* A sense of what they should be stands so far in advance of what they attain, that, without special Divine assistance at the time, they are seldom if ever satisfied with their own performances. No reach of knowledge, or finish of learning; no accuracy of logic, or elegance of style, or power of oratory, will satisfy a spiritual mind without spiritual enjoyment. The *soul* of the minister must approve itself to God, or he has fearful inward corrodings. Let this impress on every reader the importance of fervent prayer in behalf of the ministers of the Gospel. If they have more enjoyments than their private brethren, — they also have keener sufferings, and, sometimes, in fearful amount.

The next morning he was comforted by renewed manifestations of Divine love to his soul, — and religious duties were sweet.

Sabbath, November 7th, we find him again at Albion. Here he felt an uncommon desire to be blessed in his efforts for the salvation of souls. But he shall speak for himself.

'Think I was enabled to wrestle in prayer for assistance in the duties of the day. Longed to have some soul or souls here, as the crown of my rejoicing. Had some faith to believe that good will be done. A large assembly gave solemn attention, and some wept under the word. Conversed with a few after meeting who were impressed. Preached again, from Heb. 4: 12, "The word of the Lord is quick and powerful," etc. This also was a solemn season. Observed one person, whose attention appeared to be specially arrested. Conversed with her after meeting. Pleaded importunately in secret for some fruit of my labor here. Believed there would be some.

'Monday, 8th. Visited and prayed with a sick child.

Rode back eight miles to Sandy Stream, and then two or three miles up the stream. Preached in the afternoon, and baptized a child.

'Tuesday, 9th. Rode a few miles to Bryant's Ridge, so called. Visited a few families, and preached from Isa. 40 : 3, 4, "The voice of one that crieth in the wilderness," etc. Trust I was favored with Divine assistance.

'Wednesday, 10th. Went about five miles south-westerly, mostly through forest and bad road, to Beaver-hill settlement. Preached in the afternoon to a small attentive assembly, from Isa. 42 : 16, "I will bring the blind by a way that they knew not," etc. Preached again in the evening. Both were comfortable seasons.

'Thursday, 11th. Rode ten miles, part of the way through the forest, and without much road, to the head of Twelve-mile Pond. Preached in the afternoon to an attentive assembly, and large, for the place. Preached again in the evening, in another neighborhood, from Eph. 2 : 8, "By grace are ye saved," etc. Enjoyed freedom and solemnity in speaking and in prayer. The assembly appeared attentive and tender.'

Friday found him again at Albion, where he preached in the afternoon and evening. 'In secret, (he says,) wrestled till my strength was spent, for souls in this place as the crown of my rejoicing. Knew not how to be denied.' He proceeds:—

'Saturday, 13th. The parents of the family where I took breakfast have been under serious impressions since last Sabbath. Felt much drawn out in prayer for them. Went about a mile, and preached in the forenoon from Luke 19 : 9, "This day is salvation come to this house." At the naming of the text, the woman of the house burst into tears. An arrow had reached her heart, from the wound of which she obtained no relief till the balm of Gilead was applied.' This person lived and died like a Christian.

We cannot but regret that he did not tarry here, and follow up the impressions which his preaching had so happily produced. But this, amidst a wide-spread and destitute population, would not have been in accordance with the manner in which missions were then generally conducted. We are happy, however, to know that a number of conversions followed these labors, in consequence of which a church was organized here, about a year after,— as we shall have occasion to notice.

Reaching New Sharon, he gave a lecture from the words, "And upon all the hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle."

This lecture was preached in a private house, on an excellent farm, in an elevated situation. He has not favored us with his train of thought on the text; but he probably considered it as prophetic of the prosperity of the church, and that from the smaller branches of it, "all the hills that shall be digged," laborers should be sent forth to other portions of the vineyard of Christ, and other parts of the world. And it may be interesting to the reader to know that he was preaching to the then infant church, whence, afterward, the lamented missionary, Munson, who was slaughtered by the Battas in Sumatra, went forth, and in the very house and family in which, after the death of his parents, he found a home. There may thus have been a fulfilment of some of the remarks made at the time, of which the preacher little thought.

Reaching home on the seventeenth of November, he says, 'I have been absent forty-one days. In the time I have travelled three hundred and forty-three miles; preached fifty-six times; made sixty-eight family visits; visited two schools; attended two church conferences; admitted seven persons to church fellowship; administered the Lord's Supper twice; and baptized one adult, and thirty-one children. Have gone

out and returned in health and safety; and these blessings have been uninterruptedly enjoyed by my family. Thanks be to God. How sweet it is to look up to God as the giver of all our mercies, and beg him to accept our poor returns of thanksgiving and praise.'

On the evening of the next day, he says: 'It is sweet to be in the bosom of my own family, where we can raise the song of praise in connection with social prayer. Have generally practised singing in domestic worship, since I had a family; and after being absent, to return and gather my family around me, and unite in a psalm or hymn,—carrying all parts of the music, is comforting and delightful.'

He was at home but a few days before he was away again, visiting and laboring in the adjacent towns and up the Sandy River. In this region, especially in Wilton, it will be remembered, there had recently been some special religious interest. At a prayer-meeting in this place, he thus describes his feelings: 'It was one of the most solemn seasons I ever experienced. In prayer my soul seemed to launch out beyond all created things, and wrestle with the Great God in Christ, for the salvation of souls. Pleaded till my strength failed. Could not but believe that the Lord has mercy in store for some souls present in unconversion.' He continues, 'God's great goodness to me lays me under unspeakable obligation to him. I owe ten thousand talents, and have nothing to pay. I have nowhere to look but to my blessed Surety—the Lord Jesus Christ. He has made the payment good for all that I now owe, and all which I *ever shall owe!* Oh, what a Saviour he is!' A few days after this, he enjoyed a season of similar interest in a prayer-meeting at home. 'The Lord met with us (he says), and helped us in prayer. Was enabled to get near the throne of grace, and wrestle for the conversion of souls in such manner that I verily believe some present will become new creatures. Was in such a sweet frame in prayer, afterward, that the passage dwelt in my mind, "Thou

anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."'

Having returned from his tour up the Sandy River, he now took a journey westward, through Jay, Dixfield, Andover, and Bethel, as far as Shelburne, N. H. Of Shelburne, he says: 'This town contains only fifteen families; and though more than thirty years have passed since the first settlements were made, it is said that no missionary has previously visited the place.' Here he preached at the house of a man whose wife had recently indulged hope, and baptized her and her ten children. 'The power of the Lord (he says), seemed to fall on the assembly. It was truly a solemn season.' A subsequent development shows some good done at this time.

It may gratify the reader, as well as give him an idea of the newness of the region, to glance at some brief notes which he made respecting some of the places which he visited in this short excursion. Of Dixfield he says: 'The first inhabitants came here about seven years ago. There are now more than forty families; but I cannot learn that there are more than two or three pious persons among them. It was originally called Holmanton, from a Mr. Holman who was a proprietor, and active in promoting its settlement. Its present name was derived from Dr. Dix, who became a landholder here and in Dixmont. The inhabitants of Andover came principally from Andover, Ms. Settlements commenced here nine or ten years ago. The town contains twenty-six families. Bethel began to be settled about thirty years ago. Bostic [now Newry], contains twenty families, fourteen on Sunday River, and six on Bear River, — [tributaries to the Androscoggin.] The first settlements in Oxford, [now Albany,] were made about ten years ago. The town contains twenty-two families. Norway began to be settled about sixteen years ago, and is said to contain one hundred and eight families.'

During this tour, he enjoyed many solemn and interesting seasons in public and in private. 'Had longing desires (he says), for Divine assistance in the great work of the ministry. The fields seemed to be white for the harvest, and my own insufficiency great.'

CHAPTER IV.

TEACHES SCHOOL. — DEATH OF A CHILD. — FOUR EASTERN EXCURSIONS. — DEATH OF ANOTHER CHILD.

THE portion of autobiography which he left, and which the writer has felt compelled to abridge, and throw into a different form, extends beyond this time. A paragraph from it is here inserted: —

'Saturday, January 1, 1803; my diary begins thus: Time, on his hasty wings, has brought a new year. My forty-third year is now completed. It is not likely that I shall live as many more years. So I then wrote. But while writing this, I am four score and ten years, and almost four months, old. So the Lord has dealt with me. How much longer I shall continue in this world, I know not; but, certainly, it cannot be long.' The time here specified was, of course, the latter part of April, 1850; about five and a half months before his death.

From the beginning of January to the latter part of May, he spent principally at home, preaching most of the Sabbaths in the different neighborhoods of Chesterville. A few, however, were distributed between Wilton, Farmington, Readfield, and North Augusta. The 6th of January, he observed as a day of private fasting and prayer, — humbly to confess his sins and entreat forgiveness; to seek direction as to the manner of spending the remainder of the winter, whether at home or abroad; and if the former, that he might be instrumental of turning *some* from darkness to light, and from the

power of Satan to God; to seek deliverance from worldly-mindedness; and to entreat spiritual blessings upon his family; a revival of religion in the place; and union in civil and religious affairs, etc. The devotions of the day were, in general, sweet and refreshing to his mind; and he enjoyed much satisfaction in perusing the 119th Psalm, and in looking over his diary, and noticing God's dealings with him in previous times. And in family worship in the evening, he speaks of 'a melting time,' in praying particularly for each of his children.

In his official duties on the Sabbath, and in lectures, and at other times, during the period now before us, he seems in general to have enjoyed the Divine presence and assistance, as we have previously noticed. Often, in weekly and Sabbath evening prayer-meetings, we find his soul melting in earnestness of supplication for the conversion of the young around him. And in perusing his diary, when we find him 'mortified and ashamed,' at being late at a Wednesday evening prayer-meeting, and at another going a mile through a storm, to attend that meeting; and, finding himself the only attendant, improved the opportunity to converse and pray with the family where it was to have been held; we cannot but wish that many others were imbued with his spirit.

It will be borne in mind, that the place where he lived was still comparatively new, and that few literary advantages for the young were there enjoyed. At the solicitation of his neighbors, he consented to take them under his care, in the form of a winter-school. It was the first *winter*-school which had been taught in the place. His own attainments in science were not great; but they were sufficient for the time and the place. And while he imparted the elements of knowledge in the simpler branches of science, he was solicitous for the spiritual salvation of his tender charge. His habit was, to pray with them morning and evening, to question them on Saturdays from the Assembly's Shorter Cate-

chism, and frequently to speak to them on the great things of God and eternity. We find him often filled in prayer with great earnestness for their salvation; and once, at least, after they were dismissed at night, tarrying in the school-house, there to intercede with God in their behalf. And thus, while, like other children, they were going thoughtlessly, and playfully, and perhaps wildly, to their homes, his spiritual vision was looking forward to their immortal destiny; and the anxieties of his heart were ascending to the throne of grace, and his tears falling in fervent petitions to the Highest, that their natures might be purified, and heaven be finally theirs.

But this undertaking, which, (with one or two slight interruptions,) continued for three months, could not entirely divert attention from ministerial duties, especially his much-loved work of preaching the Gospel. His spare hours were diligently and energetically occupied. On returning from a neighboring town, for instance, where he had been to spend the Sabbath, we find him visiting and praying with three or four families on his way home, before breakfast. In addition to the Wednesday evening prayer-meeting in his own neighborhood, we find him not unfrequently going four or five miles to attend another on Thursday evening, and performing more or less visiting in connection with it. The church to which he belonged, and of which he was virtually the pastor, also required attention. Some acts of discipline had become necessary. A number of meetings were held; and we find him on three distinct committees at the same time, to the duties of which he attended. At another time, he suspends his school for a few days, and takes a journey of some sixty miles and back, preaching a number of times during his absence. At another time, going some thirty miles for the Sabbath, he preaches on Saturday evening not far from the place, three times on the Sabbath, and again as he returned on Monday.

A brief extract or two from his diary, expressive of his religious enjoyment, will not be unacceptable to the reader. One relates to a Sabbath evening. During the day he had enjoyed warmth of affection toward God and the souls of his fellow men, and some impressive sense of the great truths he had dispensed. In the evening, a prayer-meeting was held at his own house. God seemed to be specially present; and, in the enlargement and melting of soul he enjoyed in exhorting and praying for the impenitent, he says: 'I seemed to get a little taste of heaven. Oh, what satisfaction there is in communion with God. Felt peace inexpressible, which the world cannot give or take away.' Again, he says, — 'Oh, what reason have I to be thankful that ever I was brought to know religion, and be in a situation to have communion with God. How many thousands there are who have no religion.' Of a Wednesday evening prayer-meeting, he says, 'Truly, God met with us. Felt an uncommon desire for the conversion of sinners, both in prayer and exhortation.' And the enjoyment he experienced was such that he added, 'Felt sorry when meeting was ended.' Like the disciples on the mount, he felt that it was good to be there; and was reluctant to close the service which had been such a feast to his soul, or to leave the place where he had enjoyed such a delightful sense of the Divine presence.

Another remark which he made is worthy of being preserved, as it shows how watchful he was over his own spirit, and how careful to guard against the error that the excitement of social religious worship is a criterion by which to judge of the amount of one's piety. He had just passed through a severe domestic trial (to which the reader will soon be introduced), which had made him feel the importance of doing more for the spiritual good of his family. One thing which he was thus led to do, was, to take its members apart separately, or in groups of two or three, for conversation and prayer. In praying with his wife by herself, and then with

the two eldest children, he had experienced enlargement and comfort; but in his more private devotions he was dull and wandering. On this fact he remarked: 'I think it is a sign of spiritual decay, when the least life is experienced in secret,' —i. e., *less* than in social religious duties. A rigid application of this, as a rule, to a single instance of the kind, might not be just. But whoever finds the fact generally existing in his history, has reason to fear that what, perhaps, he regards as piety, may be a mere excitement of the passions flowing, from custom, in a religious channel.

The domestic trial referred to above, was the death of a child, which occurred in January. The account of the painful bereavement will be best given substantially in his own language: —

'Tuesday, January 11th. During the night, our second daughter, Sarah, nearly three and a half years old, having been oppressed with a cold for two days past, was attacked with quinsy. The applications we had made during the night affording no essential relief, I was persuaded that the attack was serious. Ran to a meadow to get a root, from the use of which relief was hoped. Fearing that she was unprepared for death, I prayed all the way as I ran; and then kneeled down in the meadow, and besought the Lord for mercy, especially in relation to the soul of my dear child. Found some relief in thus commending her to God. Walked the room much during the day, with my sick child in my arms. Retired repeatedly for prayer in her behalf. A physician, for whom we sent in the morning, arrived in the evening. On his coming, we joined in prayer for a blessing on the means which might be used. But these were without much effect. I retired once more, and, in agony, besought the Lord to sanctify her soul, and take her to heaven. She grew weaker fast; and it was soon perceived that she was going. I called up the three oldest children to see her breathe her last. She expired without a struggle, about twenty minutes past ten

o'clock. This morning, she rose herself, — and now she sleeps in death! Such short work has the Lord made! Only about twelve or fourteen hours have passed since I apprehended danger, and she is gone! After her spirit had fled, we again united in prayer, confessing the sovereign right of God to take what he had given, and blessing him for giving her an easy passage from time to eternity, — hoping that he had taken her to himself.

'Wednesday, 12th. Awoke this morning in a very tender frame of mind, meditating upon the sudden blow of God's holy providence. The passage, "Show me wherefore thou contendest with me," was in my mind last evening; and I thought I could not look amiss for sins. They clustered thickly around me on every side. I think I "know the rod, and who hath appointed it." I needed correction. It is, indeed, inexpressibly painful to think that my dear child must suffer so much here, — (and I know not how it is with her in the other world,) — that I might receive the benefit of a correction. I hope, indeed, that the Lord renewed her heart, and took her to himself. But if he has done otherwise, he is holy and just. God can answer important purposes, in which his own glory is concerned, in permitting some to live and die in sin, and reap the dreadful consequences of transgression forever. My poor dear child was a sinner by nature and practice, and deserved to be cast away; and if she has been saved, or I shall be, it is because God *would be* so merciful, and not because we deserve any mercy. Think I never before felt such unreserved submission to a Sovereign God. It brought inexpressibly sweet peace to my soul. And as I returned from the grove to which I had retired for private devotion, it seemed that I must literally *walk softly*, lest a wry step should jostle away the sweet and tender peace and comfort from my soul. In family worship, I read the fifth hymn, first book, of Watts. Every line, word and syllable, seemed to express my feelings, especially the last two lines: —

"And we 'll adore the justice too,
That strikes our comforts dead."

Read also the first chapter of Job; and felt, very sensibly, the words, "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." In the afternoon my child was buried. Brother S. Sewall preached on the occasion. The weekly prayer-meeting was held at my house in the evening. It was a solemn season. Spoke of my feelings under our bereavement, and offered prayer. Felt disposed to bless God for his chastening rod. These words of Dr. Watts, in the one hundred and nineteenth Psalm, were very sweet to me:—

"Father, I bless thy gentle rod;
How kind is thy chastising hand."

'Thursday, 13th. This morning, missing my child at breakfast, and thinking of her dying agonies, and of her calling, "Pa, pa," wishing me to take her—[these were the last words she uttered]—the anguish of parental feeling deprived me entirely of appetite. But the consideration that the Lord had done it, and had ordered all the circumstances of her death, soothed and quieted my mind again. In the morning devotions was importunate with God for the conversion of my other children. Thought whether I could not do more than I had done for their good. Thought of different ways to arrest their attention; and besought the Lord to guide and assist me. In the evening, I took my two oldest children apart from the family, and conversed and prayed with them. Urged upon them the duty of prayer. They appeared much affected.'*

The habit of conversing and praying with the members of

* This effort, it is thought, was not in vain. An impression of the duty and importance of prayer rested upon the minds of those sons, and more or less affected their practice. They could not always live easy without trying to ask mercy of God; and if, as they hope, their

his family separately, he continued more or less for some time. The Sabbath following this bereavement, he preached all day from the words, "Thy will be done." He speaks of this as a very solemn season; and says, 'I felt the subject very sensibly. Some others also appeared to feel it. Did *hope* and *believe* that some present *would be brought to the knowledge of the truth.*'

The next day his daughter next older was threatened with an attack of the same disease; and he was apprehensive that she also, in the same distressing manner, would be torn from him. 'I felt (he says), poorly able to bear such another blow so soon.' The morning following, while meditating upon his troubles, his thoughts turned with deep interest to the petition of David, "Remove thy stroke away from me; I am consumed by the blow of thine hand." 'Felt very desirous (he says), that the Lord would not contend with me in the greatness of his anger. Though I felt that I deserved all which I feared, yet told the Lord that, if he should be strict to mark iniquity against me, I could not answer for one of a thousand of my sins. Besought him to remember that I was dust, and lighten his hand from me. Felt an humble confidence that he would, and that my child would recover.'

No one, it is thought, can doubt that the heart of the subject of this narrative was the seat of strong parental affection. The foregoing incidents unfold his character in this particular. The child, of which he was so suddenly and distressingly bereaved, was old enough to understand something of the difference between right and wrong; and had, like other children, developed the tendencies of its moral nature. It had given evidence, too unequivocal to be mistaken by an eye enlightened by the Divine Spirit, that it was unlike God, and must experience a moral renovation to fit it for the purity of

hearts were subsequently renewed, and the love of God shed abroad in them by the Holy Ghost, it was, in the case of both, while, — in a state of anxiety, — they were attempting to pray.

heaven, and prepare its opening mind, when released from the body, to delight in the presence and service of God. Its future welfare was, therefore, a just cause of solicitude to a pious parent's heart. With eyes fixed upon eternal realities, and in some measure open to behold them, the father could not be unmoved to see the destinies of his child balancing, as it were, upon a pivot, about to turn — which way, he did not know. He knew that she was a sinner; and he saw no evidence that she was renewed; and he had no positive assurance that God would accomplish this work. To some, it may seem that his solicitude for one so young was entirely misplaced; since, as they suppose, a mere child is scarcely capable of sinning, or, at most, cannot merit banishment from God. But the subject of this narrative had too clear views of the reality and nature of sin, and of the infinite holiness of God, to rest on such a fallacy as this. He knew that *positive* qualifications are requisite for heaven; and that without them no soul can enter. Those who have no apprehension of spiritual and eternal things, or whose vision of them is less clear, may be insensible to the liabilities of the soul, or may repose, in undoubting confidence of its safety, on presumptions which have not the shadow of a foundation. And it is to be feared, that the belief of multitudes respecting the good estate of departing or departed friends is precisely of this character. But the Christian, who knows that without holiness no man shall see the Lord, wishes for *evidence* on which to rest such a belief. And he wants evidence as stable and satisfactory as the case is important. He may hence be alive with sensibility, and even in a torture of anxiety, where others are perfectly at ease. Others, again, may impute the solicitude which existed in the case before us, to a want of faith. They may think that this good, afflicted man, had not all the confidence which he should have had in the covenant faithfulness of God to his people, or of the compassion of the Saviour for children. Perhaps this might have been the fact.

And yet the belief of the salvation of infants must be qualified by the remembrance that infancy has a limit; and that somewhere, a period commences where an actual compliance with the conditions of the Gospel is indispensable,—a period where the mind has arrived at such a maturity, and sin is committed against such knowledge, that repentance and faith are requisite, in order to forgiveness. This point in the history of our race, or of different individuals in it, may be a subject of difference in opinion; and where one, with a charity bordering upon presumption, may think it far upward in life, others, with religious sensibilities and apprehensions awake, may carry it much nearer to the commencement of our being. Whether the subject of this memoir had, at this time, examined all the points connected with this subject, we are not informed. Or if he had, he might have found it difficult, as many have, to arrive at definite conclusions respecting some of them.

But religion, as we see in the case before us, has power to support the mind under the most trying circumstances. While it refines the sensibilities, and renders one capable of the keener anguish, it yields Divine and heavenly consolations. It teaches the soul to rest itself on God; to lay all its cares and burdens at his feet; to recognize his hand in everything; to trust in the wisdom and equity of all he does; and to leave events with him. It raises the mind and heart above the objects of time, to the excellencies and glories of his character and government. It teaches the person to feel that there are objects infinitely higher and more important than merely the happiness of creatures. It inspires him with a supreme desire that God in all things may be glorified. It trains him to this feeling, and so purifies and elevates the affections, as to lead him to rejoice in this as the sum of all good. In one word, it *causes the soul to centre in God.* It carries one out of self to Him, and leads him to rejoice that he will be glorified, whatever becomes of creatures. In this

thought, the devout Christian finds his heaven. It swallows him up. It fills him with delight. And it causes him to acquiesce in whatever God does, however distressing on many accounts it may be; because he knows that in and by these things *God will be glorified.* He is hence reconciled and submissive under events, which otherwise might be expected to sink him in despondency, or drive him almost to distraction. He knows that God rules; and with this he is satisfied. Were his soul bound up in creatures, or did it derive its supreme enjoyment from them, then of course it would be impossible for his happiness to consist with the idea of their suffering. But when the soul, rising above all creatures, centres in God, it can rejoice that he is glorified, even if this great fact involves suffering to himself or others. And the fact that the Christian parent, whose affections and sensibilities are awake if those of any person are, can acquiesce in the loss of children under circumstances which involve distressing fears respecting their future state, — the fact that, thus situated, he can feel that God has done right, and rejoice that he is glorified, — shows the utter selfishness, and shallowness, and falseness of the assertion, which is often so confidently and triumphantly made, that no person can be happy in heaven if those who are dear to him on earth fail of sharing the felicity. Let the higher affection, which is indispensable to salvation, take possession of the hearts of those who glory in this sophism, and they would see its fallacy, and that of all the arguments which they fondly build upon it. And instances like the above are by no means of rare occurrence. A venerable minister of the Gospel in this State,* whose memory is dear to the hearts of many still living, once had his house burnt, and in it his youngest son, a lad fourteen years old. The father had no evidence that his child was prepared for such a sudden and dreadful exit from time. A

* Rev. Jonathan Scott, of Minot.

few months afterwards, a young clergyman, (from whose lips the writer heard the fact, and it made a strong impression on his youthful mind,) conversing with the good man about the bereavement, remarked that one of the greatest consolations at the death of friends, is to have an evidence that they are prepared for heaven. 'I have, (said the old gentleman,) a greater consolation than that.' Surprised at the remark, and wondering what he could mean, the young clergyman asked, 'Pray, sir, what is that?' '*Thou, Lord, didst it,*' was the emphatic reply! Oh, what sweetness and comfort does that thought carry to the Christian's heart! How, under distressing events and crushing calamities, does it assuage its griefs! "*Thou, Lord, didst it!*" What more can the wounds of sorrow need to stay their bleeding, and bind and heal them? Thou, infinitely wise, infinitely good, — who never did, who canst not, err, — hast done it! Thy hand was in the whole. Why, then, should I repine? Why should I wish the event different, seeing thy wisdom has ordered it thus; or why should I be restive and insubmissive under it? There is such a thing as *unreserved submission to God.* Many hearts have felt it under the most trying events. Many saints beside Job, when, under distressing bereavements, they have lain torn and bleeding, have with acquiescence and adoration looked up to heaven and said, "*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!*"

About the middle of May, the subject of this narrative made out his report of missionary labor, and started for Boston to attend the anniversary of the Massachusetts Missionary Society. He reached Dr. Spring's in Newburyport on Saturday evening, May 21st. The Dr. proposed that he should preach for him the next day. Having never addressed such a congregation, he felt extremely reluctant, and endeavored to get excused, but without success. The next morning, he was much burdened at the thought of preaching; and, for want of a suitable place, his private morning devotions were

more limited than he would have chosen; and he failed of getting his mind into such a state as he wished. He took a subject in the morning which he had often handled without difficulty. But the novelty of the situation, the size of the congregation, and the sight of his old schoolmaster, Esq. Pike, who had known him when a boy, and whose seat was a small distance in front of the desk, revived his natural timidity, and almost prevented his enjoying any freedom. In the afternoon, he was excused by the presence of another minister, who consented to preach. An appointment was made for a lecture in the evening, from supplying which he could get no excuse. But here we will take his own account:—'Mr. Spring kindly asked me, if I did not wish to be by myself before meeting. Yes, *I do*, I replied with emphasis. He showed me into a room, the door of which I locked, the blinds being shut. It was just the place I wanted. If ever I found liberty at the throne of grace, I enjoyed it there. I felt satisfied that I should have assistance in the duties of the evening. The Lord heard my supplications, and went with me to the place of worship. The assembly was larger than during the day. A number, as I afterward learnt, came in from other societies. Five ministers were present. But it was as easy preaching to that large congregation, as to a few in the wilderness of Maine. Spoke from Rev. 22: 17, "And whosoever will, let him take the water of life freely." The sentiment I endeavored to sustain, illustrate, and apply, was, The unwillingness of sinners is all which prevents their embracing Christ in the Gospel. It was, indeed, a solemn season. This sermon made a deep impression on the mind of a college student present, who subsequently indulged hope, and devoted himself to the ministry; and for years has occupied one of the most important stations in this country.' The writer is not at liberty to give his name.

Tuesday, May 24th, he attended the meeting of the Missionary Society in the old State House, Boston, and made his

report, which appears to have been received with satisfaction. In the evening he heard a sermon before the Society in Old South Church, by Dr. Austin, of Worcester. The next day, beside hearing the 'election sermon,' he attended the meeting of the Society, and heard an animated discourse in the evening by Dr. Stillman, from Rom. 10 : 14, 15, "How shall they hear without a preacher? and how shall they preach except they be sent?" After receiving a commission from the Society for a year, with written instructions by Dr. Emmons, he returned home, preaching in York on the Sabbath, and visiting and praying with a number of families.

Sabbath, June 5th, he preached in Farmington. 'Spake (he says), from Matthew 25 : 46, "And these shall go away into everlasting punishment." Took up the subject of universal salvation. Had a desire, and trust I did feel, a spirit of meekness in discussing the subject; and I do think that the Lord assisted me to lay the truth home to the consciences of my hearers. Felt a solemn concern for souls. In the morning I felt quite unequal to the undertaking. But the Lord helped me beyond my fears. What reason I have to be thankful.' Judging by the vociferous abuse which he met in the evening from one who had embraced the doctrine of universalism, it is fair to conclude that, at least, he *disturbed* some of his hearers.

On the fourteenth of June he left home to enter upon the mission for which he had received an appointment. This mission differed in one respect from those which he had previously performed. From the "Cent Society"* in Boston,

* This Society appears to have been formed in the year 1801. It consisted of ladies, who contributed one cent a week 'to procure Bibles, Dr. Watts's Psalms and Hymns, Primers, Catechisms, Divine Songs, Token for Children, etc.,' and was intended as an aid to the Massachusetts Missionary Society, by placing these and similar books at she disposal of its missionaries. It had a number of branches about Boston, and some in Maine. (See Massachusetts Missionary Magazine, Vol. ii. p. 41.)

he received a quantity of books for distribution. That excellent institution, the American Tract Society, was not in existence till some ten years after this. It will also be remembered, that such publishing societies as the existence and wants of Sabbath Schools have since called into being, were then unknown. Religious books suited to popular distribution were extremely rare. The present generation enjoys a privilege in this respect beyond the past, of which many of them, perhaps, have scarcely thought. The books mentioned in the note on the last page, are, indeed, standard works, — one of them 'the book of books;' but the smallness of the variety is an instructive index of the state of the market at that time. Possibly, some may like to be informed that Janeway's Token for Children is a collection of brief sketches of the characters and death of pious children.

A package of these books was forwarded by water to Hallowell. And the method which the missionary took to distribute them was to fill his saddlebags, and load his horse; and when his stock was exhausted, return for more. This was the only practicable method. Waggons, such as are now in use, are an invention of later times. And had they been in existence, the state of some of the roads travelled by the subject of this memoir, would have rendered the employment of them impracticable. Such, also, was the sparseness of the population in the new towns, that the method above specified answered a better purpose than many now, at first thought, would suppose.

The first thing done was, of course, to go to Hallowell and equip himself for the new department of his work. He then spent a fortnight in the towns upon, and in the vicinity of Kennebec river, above Augusta, mostly on the eastern side, preaching on the Sabbath and on week days, visiting, conversing, and praying, as we have seen him heretofore. In Albion, which appears to have been as far north as he now went, he found the seriousness existing which was awakened

there at his last visit. At the expiration of two weeks he returned to Hallowell, and fitted out for an expedition in a different direction. We next find him visiting the towns of Hartford, Sumner, Buckfield, Hebron, Norway, Lovell, Hiram, and Albany, in Oxford county, and going as far as Shelburne, N. H. On his return he visited Bethel, Rumford, and Dixfield. On this excursion, he fell in with Rev. Joshua Crosby, a missionary in the employ of the Massachusetts Miss. Society; and they together, on the fifth of August, organized a Congregational Church in Rumford, consisting of three male and three female members. In these early days of the religious history of Maine, when Congregational principles were not as well and as generally understood as now, ordained missionaries appear to have assumed a responsibility which is usually devolved on regularly constituted ecclesiastical councils. And since, from the sparseness of the population, and difficulty of collecting councils, their approbation was regarded as a sufficient expression of the fellowship of the churches; no very serious objection can be made to this method of procedure. At least, under existing circumstances, it answered the desired purpose; and no evil, to the writer's knowledge, has grown out of it. The expediency of embodying a few pious persons into a church, in a new and thriving settlement where no church existed, involved not such grave points, and required not such wisdom to decide it, as the forming of another, where one already exists. The course pursued in cases of the kind appears to have been, to examine the candidates respecting their qualification for church-membership; to accept of those who gave satisfaction; to ascertain whether those accepted were satisfied with each other, and could walk together in Christian love and fellowship; to receive their signature, or assent, to a form of articles of faith and covenant: and then, publicly, as a body, to receive, acknowledge and declare them to be a Church of Christ.

In these excursions, our missionary visited schools more

frequently than before. Sometimes he would read an account from Janeway's Token for Children; and then talk and pray. Some of these occasions appear to have been very solemn and impressive to the scholars and the teacher. In some instances, he left one of these books with the teacher, obtaining a promise that it should be read to the pupils. In a number of instances, he collected children for a catechetical exercise. In these, he endeavored to adapt his remarks to their capacities; and if the parents were present, he talked to them on the importance of religiously instructing and training their children. How much of the seed of Divine truth was thus effectually sown in the tender minds of the young, the day which discloses all things must unfold. The writer distinctly remembers the effect produced upon his own mind by "The Token for Children," which, about this time, he received as a present from his father. Sometimes, one of the books thus distributed was left in a small neighborhood, to circulate through it.—The excursion in Oxford county occupied a month, and ended August ninth. A few days were now spent at home, looking after the state of the church, and the interests of religion in the neighborhood. Two instances of the use he made of the covenant faithfulness of God, which occurred during these few days, and which are specimens of his manner in this respect, may be interesting to the reader. A difficulty between two members of the church had been acted upon, and disposed of by an admonition to the offender. Two days after, at a conference preparatory to the Lord's Supper, the other expressed his dissent from the decision, and appeared seriously aggrieved. Such a disaffection, especially at just such a time, was peculiarly trying to the virtual pastor, under whose care and labor the church had principally grown up. 'I carried the matter to God in secret (he says), and with much confidence, rolled the burden upon him, and told him I had done what I could for a reconciliation, and, as it proved in vain, he must interfere. He had said, "Call upon

me in the day of trouble, and I will answer thee." Never in my life, I think, did I rest for help with greater confidence upon the promises of God. Oh, how good is God!' The other instance is a matter of smaller importance; but it shows how he looked to God for everything, and received every favor as coming from the Divine hand. One day he unexpectedly received two dollars, which he greatly needed to make up a payment to a man who had been laboring for him. 'I had often cast the matter upon God, (he says,) and told him that he must provide for my temporal affairs, and pay my hired men, etc.; and I find it is not in vain to trust in the Lord.' An instance of the Divine faithfulness in supplying his necessities, he found on the following day. Needing to have his horse shod, he called on a smith where he expected to get it done on a neighbor's account; but not finding him at home, was obliged to go to another, — having no money to meet the expense. Calling elsewhere while the work was being done, a man paid him fifty cents, which he said was due on an old subscription for preaching. 'I received it (he says), as from the hand of God, to supply my present wants.'— "*Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.*"

On the 18th of August he started again. He now ascended the Kennebeck, from Hallowell, on the west side, as far as Bloomfield, — visiting Belgrade and Waterville on his way. Many hearts in the latter place, have cause to thank God for the difference between its present state and that in which he found it. Giving a lecture, and spending a night in the village, he says: 'Can't find as there is a Christian in the place; am told that numbers of the inhabitants are deists.' And he added the prayer, 'Oh that God would exert his power, and convert souls here.' That prayer has been answered. The passing stranger may now find there a Baptist, a Methodist, and a Congregational church, with pastors, — or a constant supply, (perhaps Christians of other orders), and a flourishing college.

The missionary whose track we are now following, crossed the Kennebeck at Bloomfield, and proceeded eastward as far as Palmyra. Before reaching Shepardstown, (now St. Albans,) he travelled nine miles without passing a house; the road so bad, part of the way, that his horse came near being mired in the sloughs, though he led him through them all. He speaks of the settlement in this place as having commenced about four years previous; and it then contained some twenty families. Here, as in other places, he preached and distributed books. Proceeding to what was then Vaughanstown, now Harmony, he passed through another nine miles of wilderness unblest by a human habitation. He visited one family four miles distant from any neighbor. In these new and destitute places, he distributed quite a number of books, which were gladly and thankfully received. We next find him at Norridgewock, where, being about to preach and administer the Lord's Supper, he rose between three and four o'clock on Sabbath morning, to spend an hour in self-examination. The direction of the Apostle, "Let a man examine himself, and so let him eat of that bread and drink of that cup," possessed in his view a high degree of practical importance; and from the beginning to the close of his life, he appears never to have come to the Supper without a previous season of self-examination. The other places he visited during this tour, were Fairfield, Waterville, Albion, Vassalboro, Belgrade, Starks, and Industry. Of a lecture he preached in Albion, from Lk. 14: 17, "Come, for all things are now ready," he says: 'Truly, it was a solemn season. The word seemed to go with power. Many appeared impressed. Felt an earnest wrestling in prayer for God to accomplish something farther here.' He preached again before leaving. In this tour, from which he returned the sixteenth of September, he had spent four weeks.

On the twentieth, he started on a visit to the easterly part of the State. In the morning he prayed privately with his

wife, and then with his children. And then of family prayer he says, 'My whole soul flowed out to God in begging spiritual blessings for my family and others, and committing all to God. It was an uncommon season to my soul.' On the twenty-second and twenty-third, he attended a meeting of the Ministerial Association at Alna. Beside the existence of some special religious interest in the place, three persons applied to the Association for advice respecting the expediency of devoting themselves to the study of theology, preparatory to the ministry. These things so affected his mind, that, on the morning of the second day, having slept only about four hours, he arose soon after the appearance of light, and retired to wrestle with God for the conversion of souls in the place, and that the Association might have guidance in their deliberations, and be directed to a right issue on the important questions submitted to them for advisement. The next Sabbath he spent at Albion, — and enjoyed the pleasure of baptizing three adults and thirteen children; and here, on the Thursday following, (September 29th,) he and Rev. Mr. McLean embodied a church of seven members.

For some time he had wished to spend a day in private fasting and prayer; but the pressure of ministerial duties had prevented. On Monday, the 27th, he retired to the wood for this purpose. 'In the former part of the day, (he says,) felt rather dull. But afterward, God helped me to get very near to him. Pleaded, even to an agony, for more holiness, and for better ministerial qualifications. Besought God, by the bitter agonies of Christ, by his gracious promises, and by the infinite good which might accrue to my own and other souls in consequence — to advance the work of sanctification within me. With all my soul, made a fresh dedication of my *heart*, *understanding*, *conscience*, *memory*, *eyes*, *ears*, *mouth*, *lungs*, *hands*, *feet*, *and all*, to God, to be used entirely in his service.' Whatever others have supposed, he found not perfection in holiness an easy attainment. Few, it is believed,

have struggled and prayed with greater earnestness for sanctification than he. And yet, sin would cleave to him. Like the great Apostle, he found it deeply wrought into his very nature. The truth is believed to be, that what would have satisfied many as constituting perfect holiness, was far from satisfying him. His views of the infinite purity of God, and the extent and spirituality of his law, were far-reaching, and would not allow him to suppose that any simple sincerity of design, or fervor of love, which came short of the *extent of his ability*, or was interrupted or mixed with any alloy, could, in the view of Infinite Holiness, constitute such an attainment.

Proceeding on his journey, he passed through Jefferson, Waldoboro, and Union, laboring as he went, and struck Penobscot Bay at Camden. He speaks of this place as containing somewhat more than a hundred families; as having a decent meeting-house, but no church of any denomination, and only a few scattering professors.

Ascending the bay and the river, he crossed the latter at Bucksport, and descended the eastern side to its mouth. Thence he went on to Long Island in Penobscot Bay, and thence on to Fox Islands. In these places he labored about twenty days. Some special attention to religion had existed in both these places, and had not entirely passed; and none, it is thought, who have read his history thus far, can doubt that, under God, he was helpful in the good work. An incident which occurred at one of the latter islands, shows how painful to his conscience was a failure of becoming interest and earnestness in dispensing Divine truth. Toward the close of a lecture on Sabbath evening, the solemnity and engagedness which he had felt in prayer, and at the commencement of the discourse, diminished. 'This, (he says,) troubled me much. I retired after meeting, and wept some time before God, and besought him not to blast my endeavors, or forsake me in such an important undertaking. Pleaded, to an agony, for some success.' The next morning also he 'besought God

for personal sanctification. Pleaded that I was his, and he had promised that sin should not have dominion over me; and begged him to undertake the great work and complete it.'

After returning to the main land, he forwarded some books in advance of him, by water, from Castine to Addison. It is one characteristic of his present mission, that he proceeded more leisurely than when he traversed nearly the same ground two years before; and laboring with not less diligence and devotedness, he was enabled, it is hoped, to accomplish more. In proceeding from Pleasant River, he occupied nearly a month. And it gives us an idea of the difference between the past and the present, as well as of the difficulties encountered by the missionary in a new region, to be told, that in visiting Mount Desert Island, he forded the narrows from the main land.

When he had reached Pembroke, he varied from the course he previously took, by visiting Robbinston and Calais. At the latter place, he crossed the St. Croix into N. Brunswick; and making a short pedestrian tour to St. David's, preached a lecture, made a few calls, and returned. At Calais he then preached twice, and appears to have felt much for the salvation of souls. In secret he entreated God not to send him back without effecting something, for those who were perishing in sin.

Passing down the river, he spent a few days at Eastport. On leaving that place, he landed at the Indian settlement on Pleasant Point, and called on the French Roman Catholic priest who was laboring among them. He says: 'He treated me very politely, and invited me to dine with him. At table, he asked me to 'say grace;' and added to the blessing I craved, his 'Amen,' crossing himself upon the breast, repeating something which I did not understand, and closed by saying in English, 'by the sign of the cross.' I asked him if he was willing I should preach to the Indians. He observed that I must learn their language, or they could not understand me, and I should speak to the desert; but, if they could un-

derstand me, he supposed that as I held to some tenets different from himself, he should have to tell them otherwise again. I conversed with him some upon the new birth, purgatory, etc. He granted that a man must be born again in order to go to heaven, but insisted that it was done in baptism. In proof of this, he quoted Christ's words to Nicodemus, "Except a man be born of water and of the Spirit," etc. He said, that as Christ had joined the water and the Spirit, we ought to suppose that the Spirit was conferred in baptism; and as Christ directed his disciples to baptize all nations, we ought to suppose the ordinance to be of great importance to their salvation. Among other things, I replied, that if such was the design of baptism, the Eunuch, the Jailer, Lydia, the three thousand, and those who had received the Holy Ghost, needed it not. His answer was, that God Almighty had not instituted baptism for nothing; that he had joined it in his word with the Spirit, and we ought not to dispute this union. But, said I, do we not find many of the baptized whose characters are among the worst? Yes, said he; but that is because they do not improve the grace given them. Enough is conferred in baptism, if duly improved, to save them; but they misimprove, fall away, and perish. In support of the doctrine of purgatory, he said that Christ's declaration that blasphemy against the Holy Ghost shall not be forgiven in this world, nor in *the world to come*, implied that some sins will be forgiven there; that the saving "so as by fire" of those who build wood, hay, and stubble on the true foundation, implied a state of purgation beyond the grave; and Christ's going and preaching to the spirits in prison he thought was full to the point, and suggested that all who died before Christ came were not released till that time. I pitied him. But again I thought, how many thousands of protestants are as dark, and blind, and inconsistent as he.' And it is surely to be regretted, that one, whose mind was manifestly not uninformed, should adopt a theory which involves the Saviour in

the gross mistake of representing Abraham and Lazarus in heaven — when they were in purgatory.

The subject of this narrative closed the year and commenced the next at Dennysville. The first day of the new year was Sabbath; and he preached, forenoon and afternoon, from Jer. 28: 16, "This year thou shalt die." He says, 'I do not think I ever had a more solemn day. It seemed to me that the declaration would be fulfilled on some then present, — it might be myself. And I afterward learned that two or three embraced in the congregation died before the year expired. Several,* it is believed, received a death-blow spiritually, whose subsequent conversion laid the foundation for the present Congregational church in that place.'

The next day he devoted to private fasting and prayer. The following particulars exhibit the themes, which, in their order, were the subjects of his supplication; and the passage of Scripture specified was read in connection with each: —

'1. The things for which God contended with me the past year: [referring to what he supposed to be sins for which God had afflicted him.] Jer. ii.

'2. Seek for a sanctified benefit from past afflictions and present trials, and to be prepared for any which may be future. Heb. xii.

'3. Confess sin, original and actual, of my youth and riper years, before and after conversion, and the past year particularly, and implore forgiveness. Ps. li.

'4. Confess my great deficiencies in preaching, (the year past especially,) and entreat greater measures of sanctification, and more stability, and courage, and greater gifts. 2 Cor. iv.; 1 Tim. iii.; 2 Tim. iv.; Titus ii.

'5. My family's temporal affairs; my children's conduct and education while I am absent; in particular, their religious instruction, and the salvation of their souls. Ps. xxxvii.

* As many as six, as it afterwards appears.

'6. That my wife may have wisdom and grace to govern and instruct them; that we may be preserved while separated, meet again in this world, our enjoyments be sanctified, and we be prepared for separation, if either of us should be called to die this year. 1 Cor. vii; Ps. cxxiii.

'7. The church to which I belong, and the neighborhood. Isa. lx; Ps. cxxii.

'8. The establishment in Chesterville of the stated preaching of the Gospel and the administration of its ordinances: a meeting-house, etc. Ps. cxxxii.

'9. The interest of religion in this place, a Gospel church, etc. Isa. xxxv.

'10. This family, — parents, children, and servants. [He was at a Mr. Lincoln's.] Ps. 68: 5, 6.

'11. Missionary Society; the church at large; the land, and the world. Isa. xxvi.

'Closed with Psalms, xx, and cxxxiv.'

There was no room for time to hang heavily on the hands of one, who, with a devout heart, had so many interesting objects before him. The reader will somewhat naturally expect to see what follows: — 'Had a good day. My heart felt the most deeply interested in things which related to my family, and the cause of religion in the vicinity of my residence. I seemed to have a special application of the words in Ps. cxxviii, "And thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."' And what his faith thus anticipated, his eyes literally saw — the good of Jerusalem all his days; all his children, who arrived at adult years, hopefully pious, and with hopefully pious wives and husbands; and some ten or eleven of his grand-children professedly fearing and serving the God of their fathers. It is hoped that this remark, — which is intended to verify the vision which faith seemed to present to his view, and which is made with humility and with devout

thanksgiving and praise to God for his great and unmerited mercy, — will not be regarded as ostentatious.

Much was doubtless added to the interest and profit of this day of private devotion, by the order observed. Definiteness and variety were thus secured; and the mind did not flag, or its fervor become diffused, and vanish among vague generalities. And much was added to the usefulness and enjoyment of the life of the devoted man before us, by the methodical manner in which he accustomed himself to think and act. The frequency with which he preached may have led the reader to suppose that there could not be much thought, regularity, or variety in his sermons. But this would be an erroneous deduction from the premises. His mind was naturally logical, comprehensive, and strong. Few men could grasp a subject more readily, or see its different points and bearings. Ordinarily it required but little time for him to strike out a train of thought on a passage or subject on which he wished to speak, containing at once instruction and variety. The plan of exercises for the day we have just reviewed, which was struck off beforehand, and probably about as quick as his rapid pen could move, is no mean evidence of this. And the view here given is also sustained by the fact, that occasionally, — once in, perhaps, a hundred or two of sermons, certainly not more frequently, — he is found lamenting, after the delivery, that a certain point in his subject was not sufficiently digested. It is proper here also to say, though he preached so often and in so many places, it is comparatively rare, during the first years of his ministry, that he used the same text twice.

The devotions of the day occupied him till a little after sunset. Then, taking a little refreshment, he preached from Matthew 22 : 12, "And he was speechless." He enjoyed a solemn season; and the assembly generally appeared impressed. After meeting, he conversed with a number whose minds were somewhat tender; and by the lecture and the

conversation, the impressions of the day previous were probably deepened.

The next day, accompanied by another, he came through the wood to Machias, toiling at the rate of two and a half miles an hour, through a damp, heavy snow, fourteen inches deep, which had fallen the day previous, and over, around, and under windfalls and bushes loaded and bent down with snow, and without any track for the first twelve miles. This was done, in part at least, to fulfil an appointment for an evening lecture. It is no wonder that he was not expected. But a little sending round collected an assembly to which he preached.

As he returned, he visited most of the towns through which he passed in going eastward, and reached home on the twelfth of February, having been absent nearly five months.*

In ten days, he started again, and spent the time, till the last of March, principally in the towns upon and about the Penobscot river, — going eastward as far as Orland and what is now East Brewer, and northward some eighteen miles above Bangor, on the Kenduskeag stream. In Orrington he found persons under serious impressions, whose attention had been arrested by the preaching of a Mr. Couch, who was laboring in that region under the auspices of the same Society with himself. In Dixmont also, (then called Collegetown,) some were under awakenings, who soon after became pious, and were pillars in the Congregational church subsequently formed.

On the tenth of April he left again, and spent four weeks in towns upon the Kennebeck, chiefly on the western side. In Anson he found some special religious interest, and a few cases of recent hopeful conversion. Here, on the nineteenth

* At Gouldsborough, on his return on the fourteenth of January, he finished his "Poem on Baptism," which was afterward printed. He has left a little manuscript of his poetical effusions. Much of it, indeed, is prose in verse; but some of it certainly ranks higher. A few specimens would be given in this volume, if space would allow.

of the month, assisted by his brother-in-law, Rev. Samuel Sewall, he organized a Congregational church of six members, to which, in a few days afterward, he received three other persons and administered to it on the following Sabbath, April twenty-second, the Lord's Supper. This was probably the first administration of that ordinance in that newly inhabited place.

The last week in May, he attended the meeting of the Massachusetts Missionary Society at Boston; and the account which he gave of his labors, appears to have been highly satisfactory to the Society.* According to his statement, (which appears to embrace a whole year, and probably covers a little more time than he regarded himself as strictly in the employ of the Society), he 'preached four hundred and twelve times: made four hundred and eighty-two family visits; visited twenty-three schools; attended twelve church conferences; admitted thirty-five persons to church-fellowship; administered the Lord's Supper nine times; baptized three adults, and fifty-five children; attended eleven prayer-meetings; catechised children twice; observed three days of private fasting and prayer; attended three ministerial associations; and assisted in gathering two churches.' In the performance of these labors, he 'travelled two thousand five hundred and fifty-five miles.' While he was in Boston, he preached a preparatory lecture in the Old South, for Dr. Eckley, — and, on his return, passed a Sabbath in Salem, preaching for Dr. Hopkins and Dr. Worcester.

After returning from Boston, he labored till near the middle of September, in towns in the counties of Kennebeck, Somerset, Franklin, and Oxford. On the thirtieth of August, he and his brother-in-law, Rev. S. Sewall, assisted by brethren from Norridgewock, N. Sharon, and Anson, embodied a church in Starks of ten members. On the sixth of September, a

*. See account of the meeting, Massachusetts Missionary Magazine, Vol. ii. p. 6.

few persons were examined in Temple, with a view of being organized into a church. But two out of the five who were accepted, being undismissed members of other churches, further action was postponed.

September 11th, he left home for an eastern tour, taking a meeting of the Ministerial Association, at Phipsburg, in his way. At this meeting he was requested to preach. 'I felt (he says), somewhat reluctant; but went alone, and cried to God for help, and I trust he afforded it. Spake from Ezekiel 37 : 4. Many were affected. Hitherto the Lord hath helped me.' The evening of the next day, after having conversed with several who appeared tender, he had a peculiarly solemn season in family prayer, wrestling with God for the conversion and salvation of souls. The following Sabbath he preached at Bath. During the day he enjoyed a comfortable measure of the Divine presence. In the evening, as large a congregation collected as at the previous services, which he addressed from Rev. 6 : 17, "The great day of his wrath is come; and who shall be able to stand?" 'And truly, (he adds,) it was a most solemn season. Eternity looked near, time short, and souls precious. Many tears were shed, and some sobs were heard in the assembly. Oh, what reason of thankfulness have I for this opportunity.'

In his eastern tour, which occupied him till the last of November, he passed over the same ground in general, which he had traversed twice before; going as far as the river St. Croix, and visiting Calais and Eastport. And he was now permitted to rejoice in finding some happy fruits of his previous labors. In Northport, a few had hopefully embraced the Saviour who were awakened by his preaching the autumn previous. The reader will recollect the solemn day which he had at Dennysville at the beginning of the year. There, also, he found some, who at that time were pricked in the heart, now consecrated to the service of Christ. How great a work might have been accomplished in either of these places, es-

pecially the latter, if he had remained on the ground at the time, and followed up the impressions which were made, it is impossible to say. The pious reader has often doubtless wished, before this, that he had thus done. But experience has taught some lessons respecting the best method of conducting missions, which, in the then infant state of the enterprize, could not be expected to be as well understood as now. The herald of the Cross seemed then to do little more than sow the seed, burying it as deep as he could in the minds and hearts of his hearers by the fervor and earnestness with which he dispensed it; and then leave it to grow if it would, or be crushed and destroyed, or caught away and lost. But the rich mercy of God suffered not his promise to fail,—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Whatever error, however, existed in this particular, there was a virtue connected with it which we cannot but admire. In carrying to his fellow-men the invitations of the Gospel, the subject of these remarks 'went out into the highways and hedges,' as, perhaps comparatively, few have done. This, as has previously appeared, is true, both as it relates to visiting and preaching. In passing through the wood from Machias to Dennysville, on his present mission, he stopped and preached to two families, who appear now to have broken in upon its solitude. On his return, he went down to the mouth of Pleasant River, twelve miles by water, and spent a Sabbath at a place called Cape Split. Here he enjoyed a solemn season. The people were attentive, and several of them much affected. He speaks of having enjoyed uncommon solemnity in prayer, and of having been led to wrestle with God importunately, for the conversion of souls in the place.

In the western part of the county of Washington, he met with Rev. Mr. Oliver, a Congregational missionary; and, on the twenty-fifth of October a meeting was held by them at Pem-

broke, to consider the expediency of forming a Congregational church. A few were examined, who gave satisfactory evidence of piety, and were satisfied with each other. But some of them not feeling prepared for the act of a public profession, the matter was deferred. This backwardness in those who gave evidence of piety openly to profess Christ, and the consequent failure of the formal erection of the standard of the cross by the organization of a church, was a great trial to the feelings of our missionary. In private, he carried the matter to God; and, with many tears and much earnestness, besought a favorable issue. 'Felt, (he says,) such a spirit of prayer for the establishment of a church here, that I firmly believed it would take place, and could tell God without hesitation, that I believed he would do it. I felt the strength afforded by these passages: "Whatsoever ye shall ask the Father, in my name, I will do it;" "All things whatsoever ye shall ask in prayer, believing, ye shall receive." He again laid the affair before God, in secret, with much freedom, and reminded him of his promises, and believed that he would bring about the object. And he added, 'Oh, what a privilege it is to have a God to go to, and that he will admit such a creature as I am to such nearness to him, and allow me to cast *all* my burdens upon him.'

At Bluehill, on the fourteenth of November, he attended a meeting of the Hancock and Waldo Ministerial Association, and heard the singular intelligence that Rev. Mr. Merrill of Sedgwick, and a large portion of his church, had become Baptists. Mr. M. was at the meeting, and gave him some account of the things which had changed his opinion. This gave him some unpleasant feelings; 'but again, (he says,) I felt composed, realizing that all things are ordered by Infinite Wisdom.' In Hamden, he enjoyed a season of much interest in preaching from the words, "Mighty to save," Isa. 63: 1.

During a fortnight which he spent at home after returning from this tour, he appears to have felt much for the spiritual

good of his neighbors. He visited, conversed, and prayed with most of them; and was at pains to call on one of them for these purposes before breakfast, knowing that he would be absent immediately afterward.

December 11th, he left again for a short journey eastward, going as far as Unity. Here, on the 14th, with the assistance of two persons from Albion, who were probably delegated for that purpose,* he formed a church consisting of nine members, to which, before he left the place, he admitted three others. One of these last was awakened, and brought now to give good evidence of piety, by having been rejected when an attempt was made in the place a year previous to organize a church. Had that person been then received, he would probably have settled down on a false hope, and there remained till death. Another also who was rejected at that time, was found with such views of Divine truth, and in such a state of anxiety, as inspired the hope that a work was commenced within him which would end in saving conversion. The exercise of Christian faithfulness may be sometimes trying; and a purblind charity may plead against it; but it is the only safe and prudent course.

As the close of the year was approaching, the missionary before us seemed more than ordinarily anxious to fill up his fleeting days with labor for Christ and souls. He preached frequently thrice a day, and sometimes for more than one day in succession. He regarded no weather, which would be encountered in the pursuit of worldly business, a sufficient excuse for neglecting the public worship of God; and the occurrence of a snow-storm, which lasted all day, did not prevent him from lecturing three times, riding four miles to the first, and the same distance to each of the other two.

During a short space of time which he spent at home in the commencement of the year 1805, he appears to have felt

* One of these was Mr. Daniel Lovejoy, afterward an excellent, devoted, and useful minister.

much for the spiritual welfare of his family. On the ninth of January, he made the following entry in his diary: 'In family prayer, entreated God to visit my family, and renew my children. Pleaded the promise, "I will be a God to thy seed." Have done the same often of late, and I think in the exercise of faith. Pleaded also the readiness of Christ, in the days of his flesh, to visit families where persons were sick or dead, when requested. Besought him to be as compassionate to the souls of his poor creatures, now he is in heaven, as he was to their bodies while on earth. The words of the father, "Lord, I believe; help thou my unbelief," I used with feeling and earnestness.'

And here it is proper to say, that he considered the worship of God in the domestic circle as highly important. And he seems to have regarded the service, not as one which the head of the family was to perform while its members were to be mere spectators, but as an acknowledgment of God in which each sustained a share; and if any of his family was absent, he was pained, as if that one had failed to render the due acknowledgment. To avoid this, in two instances while he was now at home, when a son was obliged to leave before the customary season of worship, and on a no more important duty than to 'build the fire in the school-house,' he first took him aside, and prayed with him privately. It is true, there was another idea beside that of acknowledgment. It was the moral influence of worship upon the mind. Of this he was extremely unwilling that his children, in any instance, should fail. And, on these accounts, he was much grieved when he found professors of religion neglecting family worship, or careless about the attendance of their children. And often do we find him exhorting and admonishing parents for such neglects; and striving, with great earnestness, to bring them to the performance of this duty. And it is believed, that in all his travels, he seldom entered a house where the head of the family was reputedly pious, without ascertaining whether

the domestic altar was served or otherwise. It is proper also here to be said, so important did he consider the maintenance of the worship of God in his own family, that soon after he became a missionary, he took a pious widow with her two daughters into his house; giving her, for many years, the use of two rooms which he had finished for the purpose; furnishing her with fuel, which his sons generally prepared; and allowing her gratuitous access to his fruitful orchard; that, while he thus discharged a duty of Christian kindness toward one who had no relatives this side of Nova Scotia, the excellent woman might call upon God, morning and evening, with his household.

About the middle of January, he left, and labored a few weeks in towns upon the Penobscot. And it would certainly now be regarded as a hopeful indication, could there be seen in any congregation such an interest in the special ordinances of the Gospel as was manifested in what is now Brewer; where, in the old meeting-house, on a cold day, — and meeting-houses were then without stoves, — the whole congregation tarried to witness the administration of the Lord's Supper. On his return, at Winthrop, where he attended a meeting of the Association, he records the shock of an earthquake on the 8th of February, at half-past nine o'clock A. M.

From his return to near the middle of July, with the exception of attending the anniversaries at Boston in May, he spent the time at and about home, extending his labors into Somerset county on the one hand, and Oxford on the other. But the reader must not infer that because he thus seemed to hover around the centre of his domestic attractions, he was less active, or diligent, or faithful in the service of his Divine Master. He always found work enough to do, and scarcely allowed himself any time for rest or relaxation. The motto of Him who once was censured for apparent disregard to the feelings of earthly relatives, seems to have been his: "Wot ye not that I must be about my Father's business?"

We have frequently had opportunity to notice the deep interest he felt in the orderly deportment of Christians, and the peace and prosperity of the churches. He appears to have felt much as Paul did, when, pressed by "the care of all the churches," he exclaims, "Who is weak, and I am not weak? who is offended, and I burn not?" And during the period at which we are now glancing, a draft was made on his piety and effort in reconciling difficulties which had arisen between brethren, and in seeing to the maintenance of discipline. And in these attempts he was generally successful. We cannot, indeed, but think, that the churches in the vicinity are deeply indebted to his fidelity in this respect. Young, and feeble, and without pastors,—had no one looked after them in this particular,—animosities unremoved, and offences unrebuked, might have proved deeply disastrous, if not absolutely ruinous. But with all these trials, he had the happiness of witnessing some growth to these infant churches. To the church in Anson, be received five members; to the church in Bloomfield, three; to the church in New Sharon, one or two; and to the church in Rumford, two.

To these general remarks on the period before us, we add a few items of more or less interest to the reader. Sabbath, February 24th, he baptized two children; one of them his own. The following is the record of God's goodness to him on the interesting occasion: 'Truly it was a solemn season. Think I can say that God met with me in the duty, and made it sweet. Felt a sense of my unworthiness to belong to Christ's family, and be thus admitted to the privileges of his house. Rejoiced in the unchangeable nature of God's covenant, and that he keeps it to a *thousand generations*. He spake to Abraham and his seed *forever;* and he has condescended to be my God and the God of my offspring. "Is this the manner of men, O Lord God?"

The next day he observed as a season of private fasting and prayer. 'Spread the following things before God:—

'My own native depravity and imperfections of life. Read Psalm li, and Romans vii, and viii. In the dust of abasement confessed my sins of nature and life, and fled to the blood of Christ as my only refuge.

'Want of ministerial gifts, and success in the great work. Read some of Timothy i, and ii, and Titus.

'My wife and children. Read Isaiah liv, appropriating it to myself and family. Used many arguments with God in prayer for my children. Tried to take hold of that promise, "And *all* thy children shall be taught of the Lord; and great shall be the peace of thy children."

'The state of our church. Read Revelation ii, and iii, and Psalms lxxx, lxxxi, and xlvi.

'My engaging in the Baptist controversy. Read and appropriated Isaiah 54: 14, to the end. It was a good day. Trust I was enabled to exercise much faith in relation to some of these things. Closed by blessing God for the season.'

On the last of the above items it is proper to say that his Poem on Baptism had been printed, and answered by elder Tripp, and that he had replied. From subsequent intimations in his diary, it is also probable that he thought of answering the published sermons of Rev. D. Merrill, of Sedgwick, on this subject. Such an undertaking, however, the reader may be assured he would by no means have contemplated, without a firm persuasion that the cause of Christ required it. He observed another private fast in June, but has not been specific in the objects to which the day was appropriated.

In his customary journey to Massachusetts in May, he preached in Newburyport, Salem, and Marblehead. In the latter place, where most of the men are fishermen or sailors, it was rather a novelty to see before him an assembly of between one and two hundred women, with only one male countenance except the pastor and an accompanying minister.

After laboring a few weeks in the vicinity of his residence — he left on the 12th of July, for an excursion in the eastern part of the State. On the 24th of that month, himself and Rev. Mr. McLean formed a church of nine members in what is now Bingham. Thence, that he might visit the new settlements, he passed through Athens, Harmony, and some of the unincorporated towns northwest of Bangor, and came to the Penobscot at the latter place. From a back neighborhood in the town of Hancock, also, (which he reached by the lower route from Bangor,) accompanied by two men, he went through to Mariaville; and, either from obstructed roads, or want of roads, some clearing had to be done to allow his horse to pass. Here, on the 12th of August he preached, and was told that it was the first sermon ever delivered in the place. The settlement then contained twelve families, — but he could not find that any person professed religion. Here he was joined by Mr. Samuel Sewall, (a cousin of his wife, afterward settled in Sumner) — who, with Mr. Daniel Lovejoy, was licensed at Hallowell, on the 20th of June previous, and was associated with him in this mission.

Proceeding through Sullivan to Columbia, he found that here and in Addison a revival of religion had been enjoyed, which, it was feared, was about to close. The reader will be gratified by an extract from his diary, which shows the manner in which he endeavored to impress upon the minds of Christians and others the importance of laboring to retain the gracious influences of the Spirit. The remarks appear to have been made at the close of meeting. 'Suppose numbers were in a state of confinement for some capital crime, exposed to the severity of the law. A messenger is sent to administer pardon. He begins and liberates some; but, by the misconduct of the culprits, he attempts to leave. What a crying there would be after him! One would cry out, Here is my poor wife yet in chains; and unless relieved, she must be hanged, or die in her confinement. Oh! return and set my

poor children at liberty, say other broken-hearted parents. And, O, here is my poor husband, says a tender-hearted wife, etc. It affected several, and my own soul also; and soon my thoughts turned to my own wife, [not yet pious,] my children, church, and town; and I longed to be in some retired place, that I might yield to my feelings, and pour out my cries. As soon as I might, I retired into the wood, and cried to God with earnest wrestlings for them, particularly for my own family. And I felt as if I could cheerfully trust God for the answer of my petitions.' The next day found him possessing the same feelings. 'Entreated earnestly for my neighbors and family. Poured out more longings to God for my poor wife. Besought him, that as he had promised those who leave wife and children for his sake and the Gospel's, should receive in this life brethren, and sisters, etc., he would give me a spiritual sister in my dearest earthly friend.'

And while he longed for spiritual blessings upon his family, he was equally desirous to be a spiritual blessing to others. This is what we are to understand as the meaning of his prayer, when, at Eastport, he besought the Lord to give him some work to do there, or send him elsewhere, and not suffer him to spend precious time in vain.

In this mission, he spent from the latter part of August to near the close of October in the easterly part of Washington County. Nor was he contented to confine himself within the limits of the State. He made a number of brief visits to the adjacent parts of New Brunswick. Three times we find him on Campobello, and once on Deer Island. More than once he was in St. Andrews, preaching in the village, and above it on the St. Croix. From Calais, he visited and preached in St. Stephen's, St. David's, and Milltown on the English side. From Eastport, he had quite a romantic excursion into St. George. He went by water, twenty-five miles, to the mouth of Magaguadavik River, and ascended it four miles to the head of tide-water. Here he preached to an attentive con-

gregation. The next morning, he took a view of the Falls, with its steep and ragged sides, and the precipices which surround it. He went up the river eight miles, and preached twice; and walked a mile and a half farther to view the mills. Returning the next day, he preached half-way down toward the Falls. Leaving the latter place, he proceeded westward, twelve miles, along the head of Passamaquoddy Bay, to a place in St. Patrick, called Buckabuck. Here he preached from Luke 16: 23. He enjoyed a very solemn time, and numbers were much affected. Four miles farther by water brought him to a short 'carrying place,' whence, from a fresh-water pond, he descended into the St. Croix, and landed at Robinston. A friend who accompanied him in this excursion, took with him a birch canoe, which was quite convenient for some parts of it.

In Eastport, near the middle of October, he unexpectedly received a request from a committee to remain there a while. He appears not to have contemplated a long absence from home; and this brought a trial upon his mind. The next morning he says: 'Rose rather before daylight, and retired into a wood. Spread the matter before God, and besought him to direct me. Thought I felt willing to forego all worldly and private considerations, if thereby I might be instrumental of good to souls; and there heartily spread out my whole soul, with all its powers, before God, to be used in his service, for the conversion of souls, or for otherwise benefiting his cause.' The importance of labor in other places at this time, seems to have induced him to decline this request.

An event which here occurred showed his desire to avoid needlessly wounding the feelings of Christians of other denominations. The Calvinist Baptist denomination prevailed here, and something had been said of the expediency of organizing a Congregational Church. At the close of the services of a Sabbath on which he had preached in the Baptist meeting-house, he requested the church to stop. He then

asked them whether they admitted any to their communion who were not baptized by immersion. They answered, 'No.' 'Is it likely that you ever will?' 'It is not.' 'There are several persons in this vicinity who are not satisfied with close fellowship, and some who hold to infant baptism: have you any objection to their uniting together by themselves?' All who spake gave free consent.

During the time that he spent in Washington County, he observed two seasons of private fasting and prayer. The first he retired to a wood, but observed only the forenoon, as he had been requested to attend a funeral on Campobello. 'God helped me, (he says,) to lay a number of things before him, and plead for their accomplishment. But, with the most importunity, carried the case of my dear wife to God; and I think I was never assisted to get nearer to him in her behalf than at this time. Besought with agony. Told the Lord of my long waiting, — now more than eighteen years I had been looking and hoping for her conversion. Told him I was tired of waiting, and entreated him to hasten the accomplishment of my desires respecting her, or give me more patience. Told him I could not let him go without a blessing for her. And it seemed afterward that these were some of the last struggles I should have for her, — some of the last throes I should experience before she would be born into the kingdom; and I could not help rejoicing in belief of the accomplished event.' Let not any humble Christian, who has long pleaded for a particular blessing, be discouraged, or think his prayers not accepted, because not speedily answered, when he is told, that these intercessions, and those of eighteen previous years, remained apparently unnoticed for many years after this. The faith of Abraham was long tried; and yet God intended to bestow the blessing, and did bestow it. We wish also here to suggest that it might be improper for any to censure the apparent freedom used with God in the above interview, who have not themselves been exalted to a high state of childlike

intimacy with him. Large measures of the spirit of adoption may produce effects which few, comparatively, understand.

The other season of fasting and prayer was on a special occasion. The question of embodying a church in Dennysville came before him under circumstances which rendered decision upon it trying and difficult. The candidates were desirous of being embodied; but, upon examination, he found that most of them were, in sentiment, open communion Baptists. They had been baptized in infancy, (though upon 'the half-way covenant,') and wished to be immersed. He was alone, and must take upon himself the entire responsibility of proceeding or refusing to act. He knew not how the case would be viewed by Christians and ministers generally, or by the Society whose missionary he was; but especially what would be pleasing to God in the case. He needed guidance from above, that he might preserve a conscience void of offence toward God and toward man. In seeking a place for retirement, he was shown a barn in a meadow remote from any other building. Thence he repaired. Sensible that if he regarded iniquity in his heart, God would not hear him, he first confessed his sins of nature and practice, of youth and riper years, before and after conversion, and besought forgiveness through the precious blood of Christ. He then implored the quickening grace of God, and assistance in prayer, while he spread before him the state of things in the place. He fervently sought direction; 'and, (he says,) think I exercised some faith that my petitions would be granted; for it is said, "Ask, and ye *shall* receive; seek, and ye *shall* find." Besought God also for my family, and the cause of Christ at home. Gave my whole soul to God, to be made use of in his service, for the good of others. It was a good day to me. Toward the close especially, my soul was all drawn out to God for the accomplishment of the things I had asked. Felt a sweet resting upon the promises: "They that trust in the Lord shall be as Mount Zion, which cannot be moved;" and,

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," were delightful places of repose to my soul.' Final action in the case did not occur till nearly a fortnight afterwards. And it would seem that some change had taken place, either in the persons of the candidates, or their opinions; for, of the ten who were embodied into a church, only four were immersed. The church was formed, Sabbath, October 27th, and the Lord's Supper administered to it.

Reaching the Penobscot in his return, he ascended it as far as Sunkhaze, now Milford. Here he found a settlement of twenty-four families. He preached twice, — but could not learn that the settlement embraced a single pious person. On the 27th of November he returned to bless his house, having been absent four and a half months.

Soon after his return home, we find this entry in his diary: 'Cannot but remark and record the goodness of God to my soul for several days past. The words, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," have often occurred as descriptive of my feelings. May be it is a preparation for approaching trials: O that all things, whether prosperous or adverse, may serve to take away sin.'

The anticipation here expressed was soon realized. In a few days afterward, that fell-disease, canker-rash, seized his youngest child, an infant daughter, and in less than a week laid her lovely form motionless in death. His belief in God's covenanted mercy to his people was strong; and yet he knew that his child, in common with others of the race, possessed a sinful nature, and must be renewed and purified to fit it for the bliss of heaven. And when he saw the grim messenger approaching to tear her from his embrace, he retired a number of times during the day and evening, previous to her death; and with great earnestness besought God to renew her soul, and if about to remove her from time, to take her to

himself; — and in doing this, his faith seized upon the promise, "I will be a God to thee, and to thy seed after thee;" and used it in fervent supplication. And when her last short breath had been taken, and her spirit had fled, he retired again, and acknowledged God's holy hand in the bereavement, and entreated that it might be sanctified to him and his. The following Sabbath, he preached from the text, "He hath done all things well." Mark 7 : 37. So earnest was his desire for the sanctification of this event to his family, that a short time after, on rising in the morning, we find him spending nearly an hour in prayer with his wife. Of this he says: 'Had an uncommon season in pleading for her; and could not but hope that a prayer-hearing God would appear in her behalf.'

Soon after this, he became lame, by a severe inflammation resulting from an injury in the leg. But this was not allowed materially to interfere with his public duties. Lectures were preached, and church conferences attended. And though when a Sabbath morning came near the close of December, it prevented him from rising at daylight and retiring to a wood, as he wished, for self-examination and prayer, — it did not prevent him from preaching and administering the Lord's Supper that day, though he was obliged to do it in a sitting posture, with his suffering limb supported in a horizontal position before him. Nor when Wednesday evening came, would he be denied the privilege of the customary prayer-meeting, though to reach a near neighbor's, he had to be conveyed in a sleigh; and when he arrived, found no one to assist him in the exercises.

CHAPTER V.

LABORS AT PORTLAND. — AT BLOOMFIELD. — MISSIONS IN NEW HAMPSHIRE AND RHODE ISLAND.

An extract from his diary for January 1, 1806, may not be uninteresting to the reader. 'This morning completes forty-six years of my life. More than twenty-two were spent in an unconverted state, though not without convictions. How long did God wait with me! And since my conversion, how imperfect my life has been! Upwards of eighteen years have passed since I entered the marriage state; and more than seven since I was licensed to preach. In every station and relation, how deficient I have been — as a single person, a husband, a father, a private Christian, and a preacher! My only refuge is the precious blood of Christ. I have lost one dwelling-house by fire, and buried four children, and experienced other chastisements. But for them all I have reason to be thankful, as they were sent, I think, in covenant love and faithfulness. God, also, has mercifully afforded his presence and support under them. I have reason this morning to set up an Ebenezer, and say, "Hitherto hath the Lord helped me." To the same faithful hand would I commit the remainder of my days. Enjoyed a very solemn, tender season in family prayer this morning.'

The 27th of this month he observed as a day of private fasting and prayer. The reasons for doing this were, 'The broken and scattered situation of our church; the want of wisdom to carry into effect some difficult parts of discipline

now on hand; to seek direction on the question of remaining at home or going on a mission the coming season; to seek an increase of faith if God should call me to trust nakedly upon his providence for temporal support; to implore the outpouring of God's Spirit; to entreat the conversion of my wife and children, etc. In the duties of the day, found much encouragement to trust in God for temporal support, should it be my duty to tarry at home,* as some things seem to indicate. Was favored with much importunity in pleading for grace to carry into effect church discipline.'

It is here proper to say, that frequent notices of his deep anxiety for the conversion of the members of his family appear about this time. At one time, we find him pleading with such earnestness for his children in family prayer, as to be unwilling to close the season of devotion. At another, toward the end of the year, intense solicitude found its way into the visions of the night, disturbing his repose. While his body required rest, his soul was awake; and, fancying himself to be at work with two of his sons, such distress for their salvation came over him, that he was forced to drop the implement he was using, and fall upon his knees; and there the strength of his emotion forbade all utterance, except brief exclamations, till the agony of his feeling awaked him. He was anxious also to keep their minds, as much as might be, under religious influences; and when the older children were attending singing-school, he not unfrequently prayed with the younger before they retired for the night, and the older after they returned.

During rather more than half this year, he labored in different towns in the counties of Somerset, Oxford, Kennebeck, and (what is now) Franklin, taking journeys to the distance of thirty miles, more or less, and allowing himself little time with his family. He knew not what it was to be idle; and

* That is, take no mission, and hence labor without much compensation.

it sometimes makes one tremble for the result to follow him as with the lameness just mentioned, or having a hoarse cold, and in spite of it travelling and preaching from one to three times a day. He did not, indeed, neglect the little domestic appliances which might tend to relieve him, or medical prescriptions when deemed needful. But he scarcely remained in one place long enough for their proper effect. And when these had received some hasty attention, one looks after him with somewhat of the feeling he would have in watching a vessel in a storm, expecting to see it reel and founder, or bring up upon a sunken reef or a lee shore. But his Creator had blessed him with an excellent physical constitution; and he was careful to watch the effects of diet upon him, and to avoid in eating and drinking what he found to be unfavorable in its tendency. But beyond this, one can scarcely peruse his diary without feeling that, amidst the abundance of his labors and exposures, he must have been under the care of a kind and special providence, to escape permanent, or even fatal, injury.

In the months of March and April, he spent seven Sabbaths, alternating in the towns of Hamden, Brewer, and Bangor. Toward the close of that time, he was waited upon by the selectmen of Bangor and a committee from Brewer, (then Orrington,) requesting him to labor with them for a time. He was not prepared to answer them till he had first asked counsel of the Lord. Making this reference of the matter, he was led to feel, (as he expresses it,) that Christian friends there had probably bribed heaven against him, and that he must go there and help them. He 'told the Lord,' however, 'that he could not go unless he would go with him.' In this request, friends in Hamden appear to have united; and in consequence he spent in those three towns a part of June and July, the whole of August, and the most of September. He did not, however, confine his week-day labors to these places. He was almost constantly in motion. Noah's dove scarcely

had less rest to the soles of her feet, than he allowed to his. In reading his diary, one is almost wearied, as if with running to keep up with him. He visited the towns of Newburgh, Dixmont, Jackson, Monroe, and Frankfort; ascended the Penobscot on the east side as far as Sunkhaze, and on the west to Oldtown; and visited a number of the towns and then unincorporated plantations north and west of Bangor. Now and then he spent a day in reading and writing, or in comparative retirement and devotion. But more frequently he was preaching once or more times a day. And this is, for the most part, true of the whole year, a portion of which he spent in the vicinity of the Penobscot. Going and coming, also, he usually gave lectures along the road. It may perhaps help the reader to form an idea of his views respecting what should be his diligence, to be told, that on a snowy day at home, near the close of the year, when he had 'not done much to purpose,' he recorded his sense of shame and guilt for the deficiency.

In his labors during the year, he seems to have enjoyed the same measure of the Divine presence and assistance which had been previously afforded. An instance or two, in which these appear to have been peculiarly enjoyed, it may be proper to notice. Of a lecture in Orland on the 14th of March, from Deut. 32: 35, "Their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste," he says: 'Truly, it was one of the most solemn and tender seasons which I ever enjoyed. Did long for the salvation of souls. Eternity looked near.' And then for the distinguished and unmerited favor thus shown him, he added, 'Praise the Lord, O my soul!' Of a lecture between Hamden Corner and Newburgh, June 9th, he says: 'It was truly a solemn time.' And then of another on the same day at the latter place, from Rev. 2: 4, 5, "I have somewhat against thee," etc., he says, 'The Lord was present to assist in speaking, and to set home the word. Many

solemn faces and watery eyes were in the assembly. The Lord be praised.' Nor did he labor without encouragement of success. Some cases of seriousness existed in Brewer. In visiting six families one day, he speaks of finding some minds specially impressed; and of leaving two in one family, where he conversed and prayed, bathed in tears. On a second visit to Dixmont Mills, he found a man giving pleasing evidence of piety who was awakened by his instrumentality when there a few weeks previous. At the time of that previous visit, he went thence to a place not far distant, then called Bridgestown, now Troy. There he lectured, and was told that it was the first sermon ever preached in the neighborhood. He there found a pious lady, who had heard only one sermon any where in the vicinity for eleven years. The strength of his desire for a blessing on his labors is seen in a record which he made of his feelings while riding through a wood two days after this. 'Longed to be instrumental of good to souls. Begged of God to send affliction, losses, disappointments, persecution, *anything*, rather than to take his Holy Spirit from me, or that I should fail of his assistance to do or suffer for his name's sake.'

An incident recorded a few weeks after this, exhibits the sovereignty of God in the means he employs to awaken the careless; and that he can so apply insignificant physical events, as by them to overturn and destroy rooted prejudices and erroneous opinions, and bring the soul in humble prostration to the Saviour's feet. It shows also his boundless mercy in thus meeting and subduing one whom other means had failed to affect. In a back neighborhood in Hamden, he found two men who gave evidence of having recently become pious. One of these had been a Universalist; and nothing had arrested his mind, till, in the act of felling a tree, this passage struck him with great force: "In the place where the tree falleth, there it shall lie." The application, of course, was made to his own immortal interests; and, if he

had believed in a future limited punishment, the principle here involved showed him the falseness of the expectation of subsequent release; or, if otherwise, he saw that his character for eternity must be formed in the present life. After a season of deep distress, he was brought to submit to a sovereign God, and close with the offers of mercy through a crucified Saviour.

As previously remarked, a number of his distant relatives resided in this vicinity; and we often find him pleading with great earnestness for the conversion of those of them who were in impenitence. Among these was a somewhat distinguished man in Hamden, who was frequently a subject of his fervent supplications, and who, during this season, began to occupy a somewhat elegant house which he had erected. Soon after this, he passed a night under that hospitable roof.* In family worship, he sung and read the ci. Psalm, and solemnly dedicated the house to God, entreating that it might become a house of prayer. During prayer and in conversation afterward on the duty and reasonableness of household worship, his kind host appeared much affected. The Sabbath evening after, August 3d, he preached in the house, from Joshua 24:15, "As for me and my house, we will serve the Lord." 'And truly, (he says,) God helped me to come close to the consciences of my hearers. Some wept; others were solemn; and all were attentive.' He passed the night there, and 'enjoyed a sweet time in family prayer;' and he felt constrained to cherish the hope, which he recorded, that the dwelling would become a house of prayer. This hope was afterward realized; and the head of that family went, years since, as it is believed, to the rewards of the just above.

During the year, he observed two other days of private fasting and prayer, beside the one we have noticed. The

* This phrase is used as peculiarly characteristic of that house — Gen. John Crosby's.

former of these was in June, at Brewer. The season appears to have been solemn and interesting. 'With some sincerity, (he says,) gave up myself, soul and body, members and abilities, to God, to be employed in the great work of the ministry. Longed to be so filled with a holy dread of God while preaching, as not to regard the persons of men. Besought God to make me successful in converting sinners, edifying his people, and disciplining his house. Prayed to be prepared for trials at home and abroad, inward and outward. Looked to him for direction in the path of duty,— where I shall labor the coming season,— whether at home, or here, or on a mission.'— The latter, was in December, at home. Of this, he says: 'Confessed my sins, original and actual, before God,— and besought pardon through the atoning blood of Christ. Begged for gifts, and grace, and success in preaching the Gospel. Spread the situation of this church and town before God with some feeling, and, I trust, in the exercise of faith, for a revival of his work. Besought God to direct my way in reference to the question of going on a mission or otherwise. Derived some confidence that he would, from the passage "Commit thy way unto the Lord; trust in him, and he shall bring it to pass." Entreated God to hear the prayers I had offered in behalf of my family. Told him I could desire no more than I had desired; and I trusted his Spirit had excited those desires. The cause of God in general, and the case of absent friends, lay with some weight upon my mind. Have reason to bless God for the opportunity.'

Seasons of public thanksgiving, also, were precious to him. After having highly enjoyed the public, as well as other services of one which had just passed, he said: 'Have abundant reason to bless God for an opportunity to observe a day of thanksgiving.' And he adds a few thoughts respecting the perversion of such seasons. 'It was humbling to reflect that while the angels in heaven are praising God, and the moon and stars in their courses were doing the same, and we were

assembled for the same delightful duty, — (this was at an evening service,) — numbers were gathered, in various places, to prostitute the evening to purposes of vain amusement, or intemperate conviviality. Oh that God would lead them to see and feel their guilt and danger, and not suffer them to misuse time which should be devoutly spent, or waste that, which he gives them to prepare for heaven.'

He loved his country, and felt that it was in God's hands, and was awake to everything which tended to displease him and procure his frown; — and at a time a few weeks previous to the above, we find him rising from his bed the latter part of the night, impressed with a sense of the sins and guilt of the nation, and the danger of Divine judgments, — and retiring to spread the matter in earnest prayer before God. The same thing, not far from this time, he wished to do for a neighbor, — a fact in whose history looked with a frowning aspect on his spiritual and immortal interests, — and whose case he felt deeply as he awoke in the night. Laboring under a severe cold, he felt that it would be imprudent to rise, though for a time he was tried whether he ought not to forego the consideration of health, and gratify the feeling which struggled for a private interview with God in his behalf. Instead of yielding to it, however, in the form which he wished, he remained in bed, and wept and prayed for him awhile as he lay.

Toward the close of the year he had the privilege of consecrating an infant daughter to God in baptism. A brother in the ministry, providentially present, officiated. His feelings on the occasion will be seen by an extract from his diary. 'Had a sense of my unworthiness to give myself, or my child, to God. With respect to the propriety of infant baptism, the promises of God, in the covenant of grace, to be a God to his people and their seed; the declaration of Paul, that the blessing of Abraham comes on the Gentiles through Jesus Christ, and other similar things, seemed to af-

ford a permanent foundation on which to stand. I felt as if my feet stood upon a rock which could never be moved. It was a solemn season to my soul. Offered some remarks afterward on the subject. In prayer and singing, my feelings were much moved.'

Amidst all his seasons of spiritual enjoyment, there were, however, occasional reverses. Now and then, he felt himself deserted in public duties. We give one instance below; and, — though his enjoyments were not always the same, — we recollect but one other like it during the year. It was on the Sabbath; and the following is his record. 'Preached all day from Luke 9 : 60. In the forenoon felt troubled with wanderings in prayer, and want of Divine assistance in speaking. Retired at noon ashamed and cast down, and thought I must quit preaching if I could not enjoy more of the Divine presence. But God graciously drew near my soul in the afternoon. Felt, upon my own soul, the great truths I dispensed to others.' He then enjoyed solemnity in administering baptism to an adult and an infant, and added, '"Bless the Lord, O my soul, and forget not all his benefits." Thought I could never be thankful enough for the season.'

The following shows how he regarded the sin of having the mind occupied about worldly things on the Sabbath. He was returning from a neighboring town where he had preached during the day. 'Was troubled (he says), with wandering thoughts, about worldly concerns, by the way. What an imperfect, sinful creature I am. Shall such a vile creature ever be admitted to the pure regions of endless felicity?' He felt that the command to keep holy the Sabbath day applied to the heart; and that whatever must not occupy the hands, must not be entertained in the mind. And the following, which occurred the Saturday after the above, and to which the trial he then felt might have contributed, exhibits the pains he sometimes took to avoid worldly entanglements in holy time. Had a strong inclination to perform a small piece

of work, though not of immediate necessity. I went to the place, but sat down and thought of the matter; and as I have found it so difficult to get my mind from the world on Saturdays, in order to prepare for the Sabbath, — it appeared an imperious duty to put by every thing, if not of immediate pressing necessity, and deny such inclinations as I found then operating, lest, by being gratified, they should prove snares to my soul by leading it from God and duty, and injurious to the souls of others by unfitting me to do them good. I kneeled down and prayed, and returned without doing the thing for which I went.'

In closing the account of this year, it is proper to say, that in May he assisted in gathering a church in Dixfield, of ten members. The other clergymen present were Rev. Messrs. McLean and Belden. The candidates were examined and accepted on the 8th, — but appear not to have publicly entered into covenant till the following Sabbath. He was present also, and appears to have assisted, at the formation of the church in Solon, September 30th. This consisted of only five persons. The other clergymen present, were Rev. Messrs. Sawyer and Williston, missionaries.

The commencement of 1807, found him at Rumford. He had gone into that neighborhood on a short missionary excursion. The beginning of a new period brought with it, as it is likely to do to every good and reflecting man, thoughts of the past and desires for greater efficiency in the object to which life is devoted. On the morning of the 3d, he says: 'Awoke last night with my mind much impressed with a sense of unfaithfulness in the great work of the Gospel ministry. Felt guilty that I had been so worldly minded while at home; that I had not visited the people, and pressed upon them the great concerns of their souls. Arose, (there being a fire in the room,) and sat up nearly an hour. Besought God that he would afford me grace to be more faithful.' In a few

days he returned home, and entered upon the work the neglect of which he had thus lamented. All the families in the neighborhood where he resided were visited, and conversed and prayed with. His visits were then extended into the south part of the town, and even into the next town; and the first day of February was little more than passed by, when every family within six or seven miles of him in that direction, had received the same attention. While performing this labor, he does not appear to have regarded himself as in the employ of any Society. Hence the following entry, made January 19th, in which we see, also, the sense of duty by which he was actuated. 'Felt last evening, and this morning, as if God must and would furnish my temporal support, while I am at work for him; for it seemed that his work must be done; and I cannot do it and yet provide for my family.'

The state of his mind as to religious enjoyment at this time, is indicated by the following extracts. After having preached on a Sabbath in January, and administered the Lord's Supper, and Baptism, he says: 'Enjoyed much liberty, and a lively sense of Divine things, and a view of the import of the special ordinances of the Gospel. After meeting, had a striking sense of the manner in which one mercy makes another needful. Having enjoyed the Divine presence in ordinances, I need grace to make a humble, wise, and good improvement of such a blessing. The bestowment of one favor thus creates the necessity of prayer for another, and that for another, and so on; so that I need never be at a loss for matter to pray always, as well as always to be thankful.' Of a lecture the next day, he says: 'Truly, it was a solemn, melting season. Seldom enjoyed more freedom, and tenderness for the souls of men. The people were attentive, and a number affected.' And shortly after this: 'It was a pleasure to think beforehand of family prayer. Wanted the time to come. O God, accept my poor offerings; and let the lifting up of my hands be as the evening sacrifice.'

Toward the close of January, he observed a day of private fasting and prayer; and among other things, he says: 'Endeavored particularly to humble myself before God for secret sins, which I have feared might bring a blast upon my public labors; rob my own soul of comfort; and, possibly, hinder blessings from descending upon my family.'

On the 2d of February he unexpectedly received a letter from Portland, requesting him to go there and labor. At first, he was at a loss how to understand this event of Providence. He had thought of spending the season at home, and had planned the manner of occupying his time; and he scarcely knew whether to regard this as designed to test his adherence to what he had thought was his duty, or a 'call from God to help his cause in an unexpected quarter.' After reflecting upon the subject, and entreating Divine guidance, he concluded to visit the place, as that would enable him better to determine what duty might be. Accordingly, he went, and spent the first two Sabbaths in March. The evening of the day after his arrival, he preached in a private house, from 1 John, 4: 8, "He that loveth not knoweth not God, for God is love." This discourse he found reason afterward to believe was savingly applied to at least one of his hearers. His first Sabbath was divided between the Baptist meeting-house and Dr. Dean's, and the second between Dr. Dean's and Rev. Mr. Kellogg's.* He preached a number of lectures during the week, and observed one day of private fasting and prayer to seek guidance from God in relation to the path of duty, and 'ministerial gifts, such as fortitude, humility, wisdom, knowledge, fear of God, and desire to please Christ and not man.' The result of his visit was, that he concluded to return, after a few weeks, and labor there during the season.

After six intervening Sabbaths, three of which were spent in Norridgewock, he returned to Portland the latter part of

* Dr. Dean was pastor of the Frist Congregational Church, (now Unitarian,) and Mr. Kellogg of the Second.

April. A hall had been provided for a place of worship; and here he preached (except three Sabbaths in September, two of which he supplied) till about the middle of October. Beside three services on the Sabbath, he gave generally a lecture on Tuesday evening at the hall, and various other lectures at private houses. During this time, in nearly every religious duty, public or private, he appears to have enjoyed much of the Divine presence. Nor did he labor in vain. He had the pleasure of frequent intercourse with persons who were in an anxious state of mind, and of witnessing a number of hopeful conversions. The dews of heavenly grace, indeed, appear to have been descending more or less in the vicinity. A somewhat powerful revival, (judging by notices in his diary,) existed, particularly in what is now Cumberland. Here, during the season, he preached a number of times. And though he was not in such a destitute region as surrounded the Penobscot, he lectured occasionally in the towns of Cape Elizabeth, Westbrook, Falmouth, and N. Yarmouth. And in these, especially amidst the effusions of the Holy Spirit, we are not to suppose that his labors were in vain. Of a lecture which he preached at Walnut Hill, where some special seriousness existed, he says that many were in tears. Of a lecture in Cumberland, he says: 'Much solemnity and many tears in the assembly. Felt uncommonly affected myself with longing desires for precious souls. After meeting, called at a house where four or five young ladies, in a state of anxiety, were bathed in tears. Conversed and prayed with them. Oh, how unworthy am I even to see the work of the Lord going on!'*

* A correspondent, now residing in another place, and who might have been one of the above number, thus writes: 'I too claimed him as the instrument in the hand of God of awakening me to a sense of my danger; which, I humbly hope, by the influence of the blessed Spirit, brought me to the foot of the Cross. This was in the great reformation in Cumberland, in 1807; and as your beloved father labored there considerably at that time, I do not think that I am alone in claiming him for my spiritual father.'

Returning to his lodgings in May from a meeting of the Ministerial Association in N. Yarmouth, (now Yarmouth,) he was surprised to be informed that the people were alive to the building of a meeting-house, if he would consent to stay. A permanent location there was what he had never contemplated or desired. His own view of his qualifications, (or, rather, his want of them,) would not allow him to suppose that he could be permanently useful in such a field. The work which he regarded himself as called into the ministry to perform was of a more general nature. Still, things had occurred in his history so different from his own calculations, and so manifestly under the direction of Providence, that he did not feel authorized himself to decide. In his own language, he 'tried to spread the matter before God, and felt willing to be or do what he should chose. Felt engaged in giving up myself to God this morning in secret, to be disposed of as he pleases; earnestly besought God that I might not gain the *ears* of people merely, but their *hearts* for him.' This led him to observe a day of fasting and prayer, the following week, to commit himself and his way to God, and seek his guidance. It is probable that he gave no particular encouragement at the time, nor affirmed anything like a denial. The posture of his mind seems to have been, that of waiting upon God. The meeting-house, however, went up; and was ready to be occupied by the first of December. A parish, as he informs us, was incorporated, called 'The Third Congregational Parish in Portland,' and a church organized, as we shall presently see. The meeting-house has recently been remodelled, and is that in which the Third Church and Parish now worship.

From the above extract, it would be an error to infer that he regarded himself as peculiarly popular, or that he was pleased with his own performances. Beside the general remark, which we wish here to throw in, that, on a review of his sermons, he often expresses a deep sense of mortification; a

single reference will show, that, in his present situation, he was not without some painful trials respecting the acceptableness of his labors. It shows also the struggles which he had to make against different and opposite tendencies of a sinful nature. It was Sabbath morning, and he had felt some depression of spirits the evening before. 'Awoke this morning under deeper depression than last evening. My dreams and waking thoughts were upon the world, to my sorrow. At meeting, found fewer in attendance than last Lord's day, which tended to depress me more. Enjoyed some liberty in speaking, but not that engagedness which I wished. Felt exceedingly dull during the intermission. Could get no relief in prayer. At the thought of attempting God's worship in such a frame, dreaded going to the afternoon meeting.' In the afternoon, however, he enjoyed more of the Divine presence. And in the evening he found occasion to say, '"I was brought low, and he helped me." May I be encouraged to trust in God in all my troubles.' The next morning he wrote, 'Find I am apt to give way to despondency and unbelief in times of difficulty, and to be proud and self-sufficient when things go well. Tried to pray against both this morning.'

Having made a brief visit to his family, he attended a meeting of the Lincoln Association at Hallowell.* An important transaction at that meeting he thus records: 'Formed into a missionary society, by the name of the *Maine Missionary Society.*' This was on the eighteenth of June. Here we have the origin of that noble institution, which now receives and distributes nearly twelve thousand dollars annually, and employs its ninety missionaries; which is the nursing mother of more than a hundred feeble Congregational Churches; which has received more than nineteen hundred life-members; and which has done and is doing incalculable good in that State. Its beginning was small; and the writer

* This Association then embraced the Congregational ministers in Lincoln and Kennebeck Counties.

recollects attending one of its earlier anniversaries, when all, or nearly all, the clergymen present dined at a single table in a sitting-room of only ordinary size.

During his absence from Portland in September, on the thirtieth of that month, he attended the ordination of his brother-in-law, Rev. Samuel Sewall, at Edgecomb.* On his return in October, he saw Rev. Mr. Payson, who had come to Portland to labor, and who at first he hoped he might obtain to take charge of the society he was gathering. But Divine Providence had determined another sphere of labor for him.

About this time he received a pressing request to labor in Bloomfield, where a powerful work of grace was in progress; and on Sabbath, October 11th, they took leave of the hall, where for five and a half months they had worshipped; and he gave notice that he should not preach with them again till the meeting-house was ready to be occupied, which was expected to be in the course of four or five weeks. After returning home, he went to Bloomfield, and labored a few weeks. While there, on the fourth of November, he assisted in forming a church at Dixmont.

The question of his settling in Portland had probably been decided before he left in October. Some at least were very anxious for it, and were disappointed that he declined. But he was satisfied that this was his duty, and told them that his only design had been to prepare the way for some other person. In the beginning of December, however, he returned, and was happy to find on the ground a Mr. James Thurston, from New Market, who was expected to labor a season as a candidate. He now had the prospect of being released, according to his wish, that he might labor elsewhere; and, at the same time, of seeing the infant society blessed, (as he hoped,) with an able and faithful pastor. He remained two

* On the 18th of the February previous, he had attended the ordination of Rev. David Thurston at Winthrop.

Sabbaths; and during the intervening week, a number of candidates were examined, and a church formed on the eighth. Soon after, he left, saying: 'I feel quite satisfied with the disposals of Divine providence here. Have reason to think that God has heard my prayer, and provided for the society a man (I trust) after his own heart. I now can leave the place with a clear conscience and great peace, being satisfied that I have accomplished what God intended I should in this place. And now he bids me go and labor elsewhere in his vineyard. Cheerfully and joyfully I go. O Lord! go with me, and all shall be well.'

After a brief visit to his family, he went to Bloomfield. Here he found the work of grace progressing; and he entered into it with all his heart. It was, however, with a humble view of his own agency. After closing the labors of his second Sabbath there, he said: 'One soul professed afterward to find a little comfort in time of the [evening] sermon. Felt as if my preaching only *attended* the work of the Lord on the soul, or that God's work was providentially at the time of my speaking, without any necessary connection arising from the goodness or fitness of the preaching to such an end, any more than the blowing of the rams' horns was adapted to prostrate the walls of Jericho. All depends on the sovereign power and appointment of God, who has mercy on whom he will have mercy, and whom he will he hardeneth. Conversed awhile with some who are under concern. What reason have I to be thankful and humble! — *thankful*, that I am permitted to be where God is working, and look on and see the operation of his hands, and be in the least degree instrumental of good; — *humble*, under a sense of my great unworthiness and exceeding vileness.'

Some of the converts were filled with great joy. He speaks of a man and his wife who, when the former had indulged hope during the night, (the latter appears to have found comfort a short time previous,) went, early in the morning, and

awoke a pious neighbor to praise God with them. He visited and conversed with them during the day; and, while he blessed God for his wonderful goodness, felt that there was occasion to rejoice with trembling, lest souls should rest on a false foundation. In a lecture on the evening of that day, from 1 Pet. 2: 7, "Unto you therefore that believe, he is precious," he 'gave some cautions to young converts and to professors, lest they should rejoice with a selfish joy.' Of this the great adversary appears to have taken occasion shortly after to distress him. A part of the following Sabbath, he had not enjoyed his usual solemnity and interest in preaching. This of course was painful, and especially at such a time; and of the night, he says: 'Awoke with a strong impression upon my mind that God had departed from me, and would not assist me in preaching, because I had opposed his work. This was, that I had attempted to check some things which I feared might grow to extravagances, and had prayed that God would work in a regular manner, free from extravagances, enthusiasm, etc. It was suggested to my mind, that herein I had undertaken to dictate and control the Most High; and that he must work in my way, etc. I felt much distressed; but in the morning obtained much relief by prayer. And still it seemed right to ask, (with submission to the sovereign will of God,) that his work might be carried on without tumult or extravagance. Satan is a busy adversary, and especially, I believe, in seasons of religious interest. And if he can scare me into a compliance with his wiles, and make me countenance, as the work of God, the delusions and counterfeits which he would palm off in its stead,—I should be a complete tool for him. O Lord, deliver me from his snares!' The anxiety expressed in the above extract might have been somewhat increased by the fact, that the work was rather general, extending into other towns, and embracing all religious denominations.

But he was not deserted. Of a lecture not long after,

from Judges 3: 20, "I have a message from God unto thee," he says: 'Scarcely ever felt more solemn in dispensing God's word. Felt as if I was indeed delivering *his message;* and that he would acknowledge and apply it. Believe that it will affect the hearers for good or otherwise. Felt willing to leave it with him.'

Soon after this, he observed a day of private fasting and prayer, in which, among other things, after confessing his own sins and imploring pardon and sanctifying grace, he confessed the sins of his family, and begged converting grace; the sins of the neighborhood and town in which he lived, and besought for them an outpouring of the Spirit; and prayed for ministerial gifts, grace, and success; for the new Society in Portland; and that God would continue his work in Bloomfield, and provide for the Church and Society there a faithful pastor.

The revival, and especially its extent, rendered his labors abundant. Visiting, conversing, praying, preaching, and attending church-meetings, occupied him almost constantly. From Bloomfield as a centre, he moved, during the week, (and sometimes for a third service on the Sabbath,) in all directions. And his transitions from point to point, as we look after him through the medium of the brief sketch given in his diary, appear to have been made with great rapidity. But his bones were not iron, nor his flesh brass. His mind drove its physical associate too hard. And in the beginning of February, in consequence of a severe cold and hoarseness, he was obliged to relax somewhat the rigor of his application by a return to his family. Here, indeed, he was not idle. He preached every Sabbath, and took a journey to Bath; and thence made a brief trip to Portland, to see how things were going there. On his return, he attended an ecclesiastical meeting at Winthrop, in connection with which, on the 24th of February, Rev. Daniel Lovejoy was ordained as an evangelist. The meeting was composed of ministers and lay

delegates from several churches. Its object, as gathered from the informal record of his diary, was to embody a 'Consociation,' and adopt 'articles of faith and practice,' for the greater union and harmony of the churches. Such a body was organized; and, in addition to the above objects, it was probably intended, like a similar body in Connecticut, to be 'a court of appeal from the decisions of the churches.'*

This season of comparative relaxation to body and mind gave his physical system an opportunity to throw off the injurious effects of unremitted toil and various exposures; and he returned to Bloomfield the first of March, and labored there principally till the last of April.

The first half of May, and again the first Sabbath in June, he preached in Farmington. We have before noticed the solicitude he felt for this place. His anxiety in its behalf appears to have been revived. For, in a private fast which he observed in March, to seek direction respecting the desire of the people in Bloomfield, he besought God to provide another man for that people, and give him 'an opening to do good in Farmington, and cut asunder the bars of opposition which might prevent.' The interests of religion near home, seemed to be particularly upon his heart. The latter part of May, he attended the meeting of the Massachusetts Missionary Society, and other anniversaries in Boston. For a part of the missionary year, previous to this annual meeting, he was in the employ of that Society.

Before his return to Bloomfield, where he arrived a little past the middle of June, he attended the first anniversary of the Maine Missionary Society, on the 15th of that month, at Hallowell. At Bloomfield, (excepting one Sabbath's absence,) he continued till near the close of July. During this time, the church and people there requested him to become their pastor. From what has just been stated, the reader will

* This movement was abandoned after a few years.

probably anticipate that he had no predilection toward a compliance with this wish. He however did not decide hastily, but spread the matter before God, willing to be disposed of as he saw fit; and made a fresh surrender of himself, to be employed in his service where and how he pleased. During the time that he labored in Bloomfield, which was now about four and a half months, he received thirty-two members to the church, a number of whom at least he was authorized to regard as his spiritual children. About the middle of September, he visited the place again. He had now reason to suppose that another faithful pastor would be given them, if he declined the office. He preached a lecture from Acts 21: 14, "And when he would not be persuaded, we ceased, saying, The will of the Lord be done;" (the writer knows not whether he took the whole verse or the last clause;) and gave a negative answer. This he found a much greater trial than he had anticipated. He says 'To hear my spiritual children saying, "Don't leave us; we don't want a father-in-law," and the like, penetrated my very heart. I cried to heaven for them, that the Good Shepherd would carry these lambs in his arms, and provide them with a faithful under-shepherd. Felt a confidence that he would. Many tears were shed in the assembly, and by myself. Took an affectionate leave of several after meeting, and left.' He must have had a very clear and controlling conviction of duty, or more steadiness of nerve than most, to go as he did from such an interview to a neighboring town, and preach again, and enjoy it.

During the season, some special attention to religion had existed in Norridgewock. There he had given occasional lectures. Between the 1st of August and the 5th of December, he spent some six or seven Sabbaths there; and received, at different times, eight members to the church. At a lecture in September, from Gal. 3: 29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise,"—he

baptized a number of children, and enjoyed a very solemn, interesting season. 'The assembly seemed generally impressed.' And he added, 'I desire to be thankful that though many Christian brethren do not suppose that God owns infant baptism, I have the fullest assurance from the Word and Spirit of God, and my own experience, that he does; and I could wish, if the will of God were so, that they might see and feel the same.' On the 2d of November, he was present, and assisted in the dedication of the meeting-house, which had been recently finished.

Beginning as above, (August 1st) and going a little nearer to the close of the year, he spent eight Sabbaths in Farmington. Here he received six members to the church. One season of private devotion connected with his labors here is worthy of notice. It was Sabbath morning. He arose a little past two o'clock and engaged in prayer with uncommon fervency. He pleaded with God for assistance in preaching, and for the conversion of souls; for his wife; for his children. And so deeply interested was he, and so heartily engaged in the duty, that he 'scarcely knew when to leave off.'

It may be proper here to introduce another extract or two, showing the depth of the interest he felt in the spiritual welfare of his family, and how this kept pace with his religious history. 'An uncommonly solemn season in family prayer this evening. Was much animated with the thought of the promised enlargement of Christ's kingdom. Wished that my family might belong to it. Pleaded the readiness of Christ, while on earth, to heal sick bodies; that souls were more precious than bodies; that he is as full of mercy as ever; that my family must die and perish eternally without his help, etc. Have reason to bless God for such a season.' A few weeks afterward: 'Enjoyed a very solemn time in the worship of the family, praying for each of my children personally. Think I exercised faith for them all, on the ground of God's gracious covenant promises to be a God to the seed

of his people, and in telling me to open my mouth wide, and he will fill it. Blessed be the Lord for this season.' Again, a little onward: 'Think it was good this morning in prayer to particularize my children, and give them up to God, pleading his covenant faithfulness. Think I exercised some faith in God in their behalf.' The firm hold which he had taken of the Abrahamic covenant was, manifestly, a great comfort to him. It assisted his faith, encouraged his hope, and raised his expectation; and, if what does this increases the efficacy of prayer, it was certainly beneficial.

While he preached in Norridgewock and Farmington, he was travelling and laboring as usual, during the week, in the neighboring towns. A few Sabbaths, also, were spent in these.

The church which he was instrumental in forming at Portland, and for which he cherished a parental regard, remained destitute of a pastor. For some reason, Mr. Thurston of New Market did not remain. In September, he made it a brief visit, and spent a Sabbath, receiving three to its communion, and administering the Supper. Of this he says, 'The Lord has been pleased to honor me with administering the Lord's Supper for the first time to this church, which he made me instrumental of gathering; and in the new meeting-house. When I see what has taken place in consequence of my preaching here a few months last year, I am astonished, and conclude that greater things will yet be effected for this place and people.'

At the commencement of 1809, he labored a few weeks on the east side of the Kennebeck. In North Augusta some special seriousness existed; and in passing through Noblesborough, he found that a powerful work of grace had been in progress there during the previous season. He speaks, also, of some attention in New Castle.

In February he was called on an Ecclesiastical Council in

Union. A Congregational church existed there; but not of a very distinct orthodox character. A number of its members were dissatisfied; and at least one council had been previously convened to adjust existing difficulties. The council now assembled made a similar attempt, but without success. The ground of a distinct orthodox confession the church was unwilling to take, and the aggrieved members felt constrained to withdraw. After much deliberation and prayer, as they appeared to have taken Gospel steps, they were examined, and on the 17th, they were embodied into a separate church.*

Attempting to reach Friendship for the next Sabbath, he was stopped in Warren by a violent storm. Unable to collect a congregation on account of its continuance, he spent the day without preaching; and speaks of it as the first silent Sabbath, save one, which he had had for seven years.

During the months of March and April, he labored principally in Farmington. He commenced with a season of fasting and prayer, in which he besought God's help in trying to do something for his name and the good of souls. The strong desire which he had possessed for a spiritual blessing upon this place led him now to adopt, and carry vigorously through, a system of family visits. This he prosecuted for weeks, calling at every house, conversing with persons of every description, and praying with most of the families. This brought him in contact with many who profess to believe that all will be saved. Approaching them in the spirit of prayer and with Christian kindness, he "reasoned with them out of the scriptures." The arguments of not a few he appears to have silenced; but to rectify their judgments was a more difficult thing. By most he appears to have been treated kindly. Here and there a person, however, was unwilling to

* After some years, this church, in consequence of a change in the First, reunited with that.

have religious conversation or prayer under his roof. Three other Sabbaths, during the year, he also spent in this place. He appears to have enjoyed much of the Divine presence in these labors of love, and though no immediate visible effects are recorded, he had the pleasure of receiving a few to the church.

The Missionary Society in whose employ he principally was, commissioned him to labor a part of the year in the neighborhood of Winnepiseogee lake, in New Hampshire. Here he spent a few weeks in May, visiting Centre Harbor, Meredith, Tuftonborough, Ossipee, Wolfsborough, and Middleton; preaching with his accustomed power to full and attentive assemblies; and laboring with his customary assiduity.

On his return from the anniversaries at Boston, which he attended, he was strongly urged to spend a little time in Portland, where God was pouring out his Spirit. Contrary to his previous intention, he remained about ten days; administering the Lord's Supper to the new church; visiting, conversing and lecturing; observing a season of fasting and prayer in which that church and society were earnestly remembered; and calling and preaching at Gorham, where also a revival of religion existed.

Soon after reaching home, he was waited on, by a committee from Norridgewock, requesting him to take the pastoral care of that church and people. A request apparently unexpected, and conflicting with the views which he ordinarily entertained respecting his duty, brought a burden upon his mind. This, as usual, he carried to the Lord; and he so far entertained the question as to agree to advise with his ministerial brethren respecting it. Accordingly, at the meeting of the Maine Missionary Society, which was held at N. Yarmouth (now Yarmouth), July 5th, he laid the matter before the board of trustees, of which he was a member. Their opinion was, that he was peculiarly fitted to be useful as a missionary, and ought not so to confine himself to any place

as to prevent him from laboring principally in that capacity. He, accordingly, a few weeks after returned a negative reply. On giving this answer, he joined with the church in a season of fasting and prayer, that the Great Head of the Church would provide for them a pastor. Of this, he says: 'My feelings were much excited, and I think I exercised faith in prayer, that God would hear and grant an answer of peace. Several others appeared to be much exercised.'

During the first six months of the missionary year, he was appointed by the Massachusetts Society to labor in Rhode Island. But owing to the existence of a special religious interest in a number of the destitute towns and settlements in Maine, he deemed it his duty not to leave. For the greater part of this time, he labored in the towns within thirty miles of his residence. His report to the Society,* at its next annual meeting, states, that the towns of Temple, Strong, New Vineyard, Industry, Farmington, and New Salem (now Salem), were more or less visited by the awakening and renewing influences of the Spirit. He speaks of such a shower of Divine grace on a little neighborhood belonging partly in Strong and partly in Freeman, as appears to have blessed most of the adult inhabitants. But the most powerful work, of any extent, was in Webb's Pond settlement, (now Weld). Some conversions had occurred here in 1807, as the result of a short visit he made in the latter part of the previous year; and God had somewhat blessed the labors of another missionary here, Rev. Samuel Sewall, afterward of Sumner. But now the blessing was so general, that 'out of fifty families, about one hundred persons made an open profession of religion.' Assisted by Rev. Mr. Kellogg, a missionary, and Rev. David Smith, afterward of Temple, he organized a church of eighteen members here, on the 17th of August. At this time

* See Panoplist, and Missionary Magazine, united, August, 1810, p. 93.

he speaks of forty or fifty as having indulged hope since the winter, and of others as under serious impressions. Some of the hundred spoken of above might have indulged hope in 1808, and others during the remainder of the missionary year. The Sabbath after the organization of the church, he tarried, and received five more, and administered the Supper. Before the close of the year, he received to this church, at different times, eighteen more.

A few years previously to this, a Congregational church had been formed in Temple, but not on such grounds as were altogether satisfactory to other churches of the order in the vicinity. A committee had been appointed by the Lincoln and Kennebeck association, of which he was one, to visit and confer with the church on the subject. This duty was attended to on the 2d of August. The members satisfied the committee of their piety, adopted new Articles of Faith and Covenant, and were received into the fellowship of the churches. This church enjoyed a portion of his labors during the year. At one time he met with them on a day of fasting and prayer, the particular object of which was to entreat the Giver of all good to send them a pastor. In the afternoon he preached. And of the day, he says: 'Truly, God helped me to pray, and to preach. Almost forgot myself in the afternoon, and preached till near night. Did not feel fatigued with labor or fasting till after meeting. [He had started from home a little after daylight, and rode on horseback, in a storm and bad travelling, some fourteen or fifteen miles.] Truly, I must account this one of my highly favored, happy days.' His highest pleasures, certainly, were not found in earthly things, or sensual enjoyments. His meat, like that of his Divine Master, was to do the will of him who sent him. He felt a deep interest in having this church supplied with a pastor. And on another occasion, while passing from one lecture to another in the place, he says, 'My soul was so drawn out in prayer to God that he would send Mr. Smith here, that I

could scarcely contain myself.' His request in this respect, and that of the church, was granted. On the 21st of the following February, he had the pleasure of seeing Mr. Smith solemnly set apart to the work of the ministry, and placed as a spiritual watchman on that part of the walls of Zion. Nor was his desire for the supply of other churches less. He had previously endeavored to induce Rev. Mr. Thurston, who was about leaving New Market, to come into the county of Somerset; and, on his journey to Boston this year, called to urge his visiting Norridgewock, but was disappointed to find him on the eve of removing to Manchester, Mass. And though the church in Norridgewock remained destitute a few years more, he enjoyed the satisfaction of seeing Rev. Mr. Cayford installed over the church and society at Bloomfield, on the 6th of September.

In the latter part of September he visited the Penobscot, and spent one Sabbath in Hamden, and another in Brewer. In the former place, he found some special religious interest. In the latter, he administered the Supper, and baptized some children, — but grieved for the interests of religion in the place, particularly in view of the fact, that, from the divided state of the people there and in Bangor, (then, in religious interest united,) the labors of a pastor were not likely soon to be enjoyed. At this time he was lame. About the middle of September, he was attacked by an inflammation in both insteps, accompanied with headache and loss of appetite. This he attributed to a cold taken a few days previously in consequence of getting wet by riding in a rain. The inflammation extended upward, and became troublesome and painful. He regarded it as a kind of ague, and resorted to soaking his feet and to lotions of a strong decoction of herbs, and to the application of poultices and cabbage-leaves to his legs. Some relief appears thus to have been obtained. But he went on with his work, scarcely diminishing aught from the rigor of the task which he imposed upon himself; and it was not till

three or four weeks had passed, that the difficulty was removed.

A few conversions had occurred in Woolwich; and considerable attention existed among the Free-will Baptists, in the easterly part of the town. Some of the Congregational society felt it important that their pastor, Rev. Mr. Winship, should have help. Arrangements were made, and, with Mr. Winship's consent, he labored there during a part of October, November, and the following January. Feeling his need of grace, and wisdom, and guidance from on high, — he commenced his labors here with a day of private fasting and prayer; and he expressed the belief that he was enabled to wrestle with God in the exercise of faith. No record of specific results from the labors he here performed are known to have been made; but their influence is believed to have been felt in the promotion of evangelical piety. Of a lecture, which he preached in the upper school-house on the river-road, in January, to a full, attentive, and solemn assembly, he says, 'I think I never had a more solemn sense of delivering God's message, in his name. Felt a confidence that he was present; and that he would own the message.' Before leaving the place, he observed a day of fasting and prayer, with a few members of the church. He also made occasional excursions into the neighboring towns for lectures. At one time, he faced a snow-storm five and a half miles, on foot, to Arowsic Island, and preached in the evening.

We have often spoken of his diligence, and the apparent rapidity of his movements. The reader may be gratified with a specimen or two. We will give a sketch of a day's work; and of a short tour. The former is taken from July of the present year; the latter, from February of the next. He had spent the Sabbath in Solon, and came to Anson, a distance of eight or ten miles, before breakfast Monday morning. Here he found that a young man had been drowned the day previous, by attempting to swim a horse across the basin, (so

called,) at the mouth of Seven-mile Brook. He was requested to attend the funeral that afternoon. He had a lecture appointed in Starks. He proceeded and attended to his lecture at eleven o'clock, A. M.; borrowed a horse to rest his own, which was almost constantly in motion; returned and attended the funeral at two o'clock, P. M.; and visited, conversed, and prayed with a family. He then resumed his movement toward home, where he arrived a little past midnight; having 'rode about forty miles, preached twice, and called upon several families.' The next day, he was off to Temple, on the business of reorganizing the church already mentioned. In February, he had spent a Sabbath at New Vineyard, administered the Supper, and preached three times. He preached twice on Monday and twice on Tuesday, in different places, making various calls. Wednesday and Thursday, he moved several miles before breakfast, made various visits, and attended to some items of worldly business; and the afternoon of the latter day found him at Strong, in a conference meeting, examining persons, who a short time after were embodied in a church. Friday, he opened a town meeting, by request, with prayer, in Temple; made arrangements with the Church about the expected ordination of Mr. Smith; prepared the letters missive; preached in the evening; and then went home. The next day, he left to spend the Sabbath at Monmouth; reached Readfield corner, and preached in the evening, and passed the night. The next morning, a friend took him in his sleigh, and carried him to Monmouth, some ten or twelve miles. There he preached three times. Monday, he made a few calls, returned as far as Winthrop, preached in the afternoon, and then in the evening at Readfield corner. The next morning he rose early, read and meditated a little, and then rode home before breakfast, fourteen miles.

These instances are not taken as the strongest specimens which might be found; nor yet as samples of what occurred every day or every week. Similar things, however, form no

inconsiderable part of his history. It was no uncommon thing for him to rise, and spend some hours in reading or writing, or in measuring off a portion of the distance to be gone over the next day, before others had left their beds. This was often done without previous design, when, awaking in the latter part of the night, he found himself sufficiently refreshed, and thought how much more he could accomplish by improving the time. And hence it sometimes occurred that those whose hospitality he had shared, on preparing their morning's repast and going to awake their guest, found no guest to awake.

The amount of his absence from home caused him often to fear that he neglected the spiritual welfare of his family. Though endeavoring to be faithful when with them, he felt that his children received not that measure of religious instruction which they needed. This led him to observe the first day of the year 1810 as a season of family fasting and prayer. He was then fifty years old, and his oldest son a few months more than twenty-one. But the reader will be more interested in his own account than in that of another: 'As I am so much away from my family, and have so little opportunity to instruct them, concluded to observe this day with them as a day of humiliation, fasting, and prayer. It was so that they all attended, and with scarcely any perceptible reluctance. After a general introduction of the object and services of the day by addresses and prayer, I descended to particulars; and, by reading a portion of God's word, and prayer, particularized my own case by confession and petition. Next, my wife, — and the conversation with her affected me exceedingly. Felt so for her that I could scarcely contain myself. [The writer well remembers that this affecting interview was one of choked utterance on both sides.] Then attended to my oldest son. Then to the next two; and so on through the others, particularizing their cases before God in prayer, and concluding by blessing them severally.

In a comfortable and solemn frame afterwards, feeling that in some measure I had been enabled to discharge my duty toward my family, and could more cheerfully leave them with God.'

The Trustees of the Massachusetts Missionary Society, at their semi-annual meeting near the close of the year, renewed his appointment for a mission in Rhode Island, with discretionary liberty, however, to spend a portion of the time among the destitute churches, where, during the former part of the year, his labors had been bestowed. As already observed, he spent January in Woolwich. February and a part of March, he devoted to a few towns on the Sandy River. On the third of March, a church of twelve members was gathered in Strong, to which, preaching the next Sabbath and administering the Supper, he received another.

A few days after this, he left for Rhode Island. Taking Portland on his way, he attended on the fourteenth the ordination of Rev. Nathan S. S. Beeman, as pastor of the new church which he had been the means of gathering.* After entering Massachusetts, his progress seems to have been somewhat retarded. Special religious interest appears to have existed in a number of towns through which he passed, (especially Rowley and Manchester,) and he was importuned for lectures. He also interested himself in obtaining some assistance for Rev. Mr. Smith, who had been recently ordained at Temple. Spending a Sabbath in Charlestown, he preached in the morning in the State Prison, where a fellow-

* Rev. Mr. Greenleaf, in his Ecclesiastical Sketches, says that Mr. Beeman's ordination as pastor of this church, was in the spring of 1808. Mr. G. must have been misinformed, as the diary before us gives a circumstantial account of the ordination, specifying by whom the several parts were performed. In the winter of 1808–9, Mr. Beeman was Preceptor of Lincoln Academy, New Castle, Maine. A short time before that, he had joined the Congregational Church in that place, under the pastoral care of Rev. Kiah Bayley, and about that time was licensed to preach.

townsman was then confined for an offence committed against the State. He speaks of the prisoners as being attentive, and the occasion as being solemn and interesting to himself. Passing on from Boston, and spending a Sabbath at Barnstable on Cape Cod, he went to Falmouth, and thence to Martha's Vineyard. Here he spent the latter part of April, and preached at Holmes's Hole, Edgartown, the smaller Island Chapoquidic, (where the people appeared much impressed,) Tisbury, Chilmark, and to the Indian congregation at Gay Head. On the thirtieth, he preached in the forenoon at Holmes's Hole, and crossed to Falmouth, and preachin the afternoon, and again in the evening. Here some special attention appears to have existed; and the next day he tarried to a prayer-meeting in the forenoon. At this, he remarked on the parable of the sower; and says: 'Had a solemn time, especially in the last prayer. My whole soul went out to God for the souls present, for the minister, [Rev. Mr. Lincoln,] for the church, for those under impressions, and those who are careless. Committed all to God, and parted with the people with regret, leaving them in tears.' He adds, 'A woman was very much impressed under yesterday's sermon, another last evening, and another to-day. The Lord take them under his special care.' In the afternoon of the same day, he preached in the east part of the town, and in the evening at Sandwich, in Rev. Mr. Burr's meeting-house, to a full and attentive assembly. The next day, he preached twice in Sandwich, and twice in Wareham. These meetings he appears to have enjoyed very much; and exclaimed at the close of the day, "What shall I render to the Lord for all his kindness?' The day following, he preached at Rochester; and after enjoying a sweet interview with a few Christian friends, and a solemn, melting season in prayer before they parted, he says, 'Oh, how many of God's people are scattered about in the world! how sweet is it to enjoy communion with them here! But how much better will it be to enjoy com-

munion with *all* the saints in glory, where the light of God's countenance will beam forever upon the soul!'

Spending a Sabbath at New Bedford, where he preached four times, and preaching twice the next day at Dartmouth, where his 'soul was much filled with love to Christ and souls,' —he reached Little Compton, R. I., on the eighth of May. Here he gave an evening lecture; and another the next evening at Newport, — and the day following, he crossed the ferries and went to South Kingston. Here he spent the following Sabbath, preaching four times.

During his stay of a little less than three weeks, he traversed the State; and besides the places above named, he preached at Pawtuxet, E. Greenwich, Wickford, Richmond, Charlestown, Pawcatuck Bridge, Hopkinton, W. Greenwich, Gloucester, Cumberland, and Providence. He met with some obstacles from the existence of strong prejudices against the 'Presbyterians,' (as 'all beside Baptists and Quakers were called;') from great indifference to religion, and disregard of the Sabbath. But the manifest fervor of his piety and engagedness of his address, secured for him, generally, full and attentive assemblies; and, in some instances, his hearers were considerably affected. After his second Sabbath, at Little-Rest in South Kingston, several of the principal inhabitants requested him, with tears, to visit them again. He felt that in this place there was a hearing ear, and that good might be done if the means could be continued. He found religion in general extremely low, and the churches in a pitiable condition. The Seventh-day Baptists were generally Arminian in sentiment; and family-worship, and worship at meals, was neglected by most professors, and by some ministers. The state of things, as we shall have occasion hereafter to remark, has since improved. He closed his mission in Rhode Island on the 28th of May, and came to Boston to attend the annual meeting of the Missionary Society. In twenty-nine weeks, — which he had spent in its employ during

the year, — beside various other labors reported, he had preached two hundred and forty-nine times, which, had he added three sermons more, would have made eight times a week for the whole period.

From his return home to the close of the year, excepting five Sabbaths in Woolwich, he labored in destitute towns in the counties of Somerset, Oxford, Kennebeck, and (what is now) Franklin. During this period, a passage occurs in his history which reminds one of Nehemiah and his associates. Rev. Mr. Smith, who had taken the pastoral care of the church in Temple, and was about to remove thither, found it necessary to erect a house; and the feeble state of the society, as well as his own circumstances, rendered it desirable that he should receive assistance. The subject of this memoir had not forgotten the use of the stone-hammer or the trowel; and, while the ministry was his great work, he was ready for any service by which he might strengthen and advance the interests of Zion. At intervals during the autumn, his mechanical skill was put in requisition to aid the brother whom he loved, and in whose establishment and prosperity he felt a deep interest. And yet, while thus employed, one can perceive but a slight diminution of his ministerial labors. Every Sabbath he is as deeply engaged in his appropriate work as ever; and during the week he is seen running in almost all directions for lectures. And then, that he might not fail of advancing in the labor of his hands, he would often ride miles before others had broken from their repose. The transition from his previous trade to the duties of his higher calling, and then back again to the apron and the trowel was not difficult for one, the kindness and devotedness of whose heart prompted the wish to become all things to all men; and the readiness of whose mind qualified him eminently for doing it. And the ease with which the transition was made places him before us in a striking resemblance to those who were rebuilding the walls of Jerusalem; with the implements of a previ-

ous craft on the one side, and those of his spiritual warfare on the other, ready, in either case, to be seized at a moment's warning, as circumstances might require. And if he did not always toil till the stars appeared, he made up the score of diligence, in two instances at least, by laboring till two or three o'clock in the morning, to complete a job which could not be conveniently left unfinished.

We should scarcely expect that one whose treasure was manifestly in heaven, and who obviously held the things of this world with a loose hand, would pray for an increase of property. And it may, perhaps, surprise the reader to hear him say, while lying awake and praying for his wife and children, and other things, — 'Besought God for worldly prosperity.' This may seem to be quite at variance with the current of his religious history hitherto; and the pious reader may be ready to shrink back as if we were approaching a fearful rock with which he narrowly escaped a fatal collision. But he whose heart is singly set on the advancement of Christ's kingdom may safely and properly present petitions, which, to others, might be unsuitable or dangerous. He has learned the high purposes which property may subserve, — and while he loves it less than do others, he may value it more. The reason of the above petition is immediately subjoined, — 'that I might be able to do more for the interests of religion, especially in forwarding the settlement of ministers.' He longed to see the destitute churches around him furnished with pastors. And he was willing to do more than exert an influence, as he frequently had, to induce ministers to come into the then 'District of Maine.' It would have gratified his benevolence to have had the means of contributing largely for their comfortable establishment.

During the year, aside from the social fasts already mentioned, he met once with the church in N. Sharon, and once with the church in Weld, for fasting and prayer. The object of these meetings, more especially the latter, was to entreat

the gift of a pastor. Of a lecture following the latter, he says, 'Enjoyed a solemn time, especially in the first prayer. Think I never got a more solemn nearness to God in my life. Think I exercised some faith for the settlement of a minister here.' He also observed one day of private fasting and prayer.

The years 1809–10 appear to have been of uncommon interest to many churches. Beside the revivals already mentioned in many towns on the Sandy river, he speaks of one in Winthrop, another in Bath, and some special attention in Portland and Cape Elizabeth. In the latter of these years, he had the pleasure of baptizing Daniel Campbell, Esq, then a lawyer at Readfield Corner, who had recently given interesting evidence of piety, and who subsequently became an interesting and useful minister of the Gospel.*

In the former part of 1811, he labored in destitute towns in the counties of Somerset, Kennebeck, Lincoln, and Waldo. About the middle of March, he went eastward, and spent a few weeks on the Penobscot. As he went, he spent a Sabbath in Waldoboro', preaching to the German church, whose pastor, Rev. Mr. Ritz, had recently died. In the evening, he gave a lecture in the village to a full and attentive assembly. This lecture was peculiarly blessed. A number were impressed; with whom, as they lingered after meeting, he enjoyed a solemn season in conversation and prayer. The work went on, — and when he finished his missionary journal for the year, in May, he said: 'God was pleased to bless my visit to Waldoboro', in March last, to the conversion of several souls. The last meeting which I held there, [the lecture

* This excellent man, in whose conversion he was materially instrumental, after being a pastor for a short time in Kennebunk, and laboring a few months in Saratoga and Greenfield, N. Y., was settled in Orford, N. H. Here he labored about fifteen years, sustaining the pastoral relation till a short time previous to his death, which occurred October 1, 1849.

above referred to,] exhibited one of the most solemn and affecting scenes I ever witnessed. It proved the beginning of a reformation. The last accounts which I have received, state that sixteen persons in that place have obtained a hope that they have passed from death unto life; and that others are anxious.' In June he labored there a few weeks; and a number were propounded for admission to the Congregational church. The result of this work of grace was a decided improvement in the religious state of the village and the town, the good effects of which have been felt ever since.

His journal above referred to states, that for the missionary year ending in May, he had spent thirty weeks in the service of the Massachusetts society, during which he had travelled nearly two thousand miles; preached two hundred and fifty-six times, [being eight and a half times every week;] visited two hundred and thirty-six families, and performed various other labors. This year he also labored a few weeks under the patronage of the Maine Missionary Society,— whose anniversary he attended at Portland, June 26th.

During July and August, he labored in the vicinity of his residence. The last season, and the present, some special religious interest existed in the little neighborhood in which he dwelt; and a few youth were hopeful subjects of renewing grace. But his prayers in relation to his own family, it is painful to say, remained yet unanswered. Like the 'father of the faithful,' his faith was long tried. To the pious reader it will doubtless seem strange that it should have been so. Before this, when he has witnessed the strugglings of his importunity, he has doubtless, more than once, thought that he was on the eve of receiving the blessing. Why God thus peculiarly tries the faith of some of his people, he does not inform us. But it is a characteristic of true appropriating faith, like that of Jacob, never to yield. Its hold on the Divine promises is fixed; and its importunity, instead of being checked and diminished by discouragements, increases. So

it was (if we can well conceive of an increase), in the case before us. Hence the following entries: 'Think I had some realizing sense of the inexpressible anguish of being eternally separated from God's favorable presence; — longed for the conversion of my children.' 'Think I exercised some faith for my children; in secret, especially, pleaded to an agony. Oh, Lord, with thee I leave my requests.' 'At noon, retired for prayer; my whole soul seemed on the stretch to God for the conversion of my children.' The writer, who was one of those for whom this parental solicitude was felt, and who often witnessed its gushings, — as he looks back is astonished to think how it was, that, under such religious influences, he thought and felt no more! In view of the painful fact before us, it is proper for *him*, with humility and tears, to say, that like the offspring of Abraham, the children were unworthy of their parentage. He would not, however, have this remark understood as implying any reproach upon religion or religious training by insinuating any deviation in them from strict outward morality and respectability. It is used only of their religious indifference, and the tardiness with which they entered and walked in the path of piety which he trod.

Near the beginning of September, he left for a tour in the easterly part of the State. Taking an upper route to Bangor, and spending a little time on the Penobscot, he passed from Eddington to Mariaville, and thence as far as New Brunswick, passing over the same ground which he had done twice or thrice before. In the neighborhood of Sullivan, an extensive revival had existed, and a Baptist church had been gathered of nearly a hundred members. The small Congregational church which had been organized in Sullivan ten years previous, was greatly reduced. One member had died; two had removed; four had become Baptists, and only two males and two females remained. His visit at this time, afforded it some encouragement. He received three to its communion, and one more as he returned in December. In

Machias a work of grace had been in progress under the ministry of Rev. Mr. Steele; and substantial additions had been made to the church. On the 23d of November, he examined six persons in Robbinston, preparatory to a public profession of religion. At first, he says it was proposed to add them to the church then existing at Dennysville; but on the whole it was thought best to organize them separately. On the following day, which was Sabbath, they publicly assented to articles of faith and covenant, and were received into the fellowship of the churches as a distinct body. The ordinance of the Lord's Supper was administered to them and a number of occasional communicants present, which, he says, was the first time of its administration in the place. It was a solemn, interesting season. In the formation of this church, he had the advice and assistance of a Rev. Mr. Abbot, then laboring as a missionary in Eastport, who, though not present at the examination of the candidates, was present at its organization.

On his return, he descended Chandler's River, and visited Mispecky Reach and Beale's Island, which lie between the mouths of that and Pleasant River. The reader will probably recollect his having visited the Island once before.

Near the beginning of January, 1812, as he passed homeward, he spent a night in Norridgewock. Leaving the place he says: 'Had such a sense of the situation of the church and people in this place, and such desires that God would appear for them, and grant them a faithful pastor, that I went on sobbing and crying. Sometimes it was difficult to keep my bursting heart from giving utterance to its emotions in loud cries. Cannot help thinking that God will appear for them in his own good time.'

A month after this, he observed a season of fasting and prayer with that church. The following Sabbath, he makes a record against himself which involves a principle of some importance. 'Had a very solemn season last evening in

family prayer. I think it is not a good symptom in favor of my religion, that for some time past I have enjoyed more liberty and enlargement in public and social prayer than in secret. It appears to me that a true Christian will have the most of his sweet intercourse with God in private.' That religion, the greatest fervency of which is in the presence of others, is in danger of consisting more of sympathy and excitement, than of the deeper and essential elements of love and faith.

During this tour, which occupied him four months, according to an agreement with a Christian friend to join him in the exercise, he spent the third Wednesday of every month in private fasting and prayer. The object of this was to spread certain important things before God. He had previously observed two such seasons during the year, the special object of one of which was to entreat God in behalf of an unconverted friend in an anxious and somewhat desponding state of mind;* and that of the other, to ask mercy for the new church in Portland, which was laboring under embarrassment, and which, according to agreement, was to observe the day in the same manner. All these were days of comfortable nearness to God, and earnestness of intercession.

For a few weeks subsequently to his return, he labored in the vicinity of his residence. He then left for Rhode Island. Passing through Rumford, he found a gentleman past seventy years of age, who had recently made profession of religion, who ascribed his conversion to his preaching and conversation when there, a year previous. Of this, he says: 'God can make use of *clay* to open the eyes of the blind.' Visiting Shelburne, where he had been between eight and nine years before, he found a lady, hopefully a friend of Christ, who attributed her happy change, under God, to his instrumentality at that time.

In proceeding to Rhode Island, he passed through Worces-

* Mrs. Campbell, wife of Rev. Daniel Campbell.

ter and Douglas in Massachusetts. The latter place reminded him of former times, when, 'in December, 1776, (he says,) I passed through this town as a soldier to the State of New York, and returned in March, 1777, thirty-five years ago the present month. Little did I then think of ever being this way in the capacity of a minister of the Gospel, — a soldier under the Lord Jesus Christ to carry on a war against Satan's kingdom. Oh, to be made successful!'

He labored in Rhode Island till near the close of May, traversing, as he did before, most of the State. He was pained, as previously, by the prevalent laxness of moral and religious principle and practice, particularly in respect to the Sabbath. The first sound which he heard, as he awaked on the first holy morning after entering the State, was that of a saw-mill in operation. This, however, ceased before breakfast-time. On the same day, he saw a man taking a gunning excursion, and heard the report of guns. Others he saw going to a store for purposes of trade. He speaks of sports, such as gunning and playing ball, as somewhat common. And the writer remembers to have heard him say, after returning from one of his missions in that State, that he had preached in a meeting-house on the Sabbath, before the doors of which boys were enjoying a game of ball all the time of service; and at another, that a man, during the same time, was carting manure by the place of worship. On another occasion, going to meeting Sabbath morning, he saw a man yoking his oxen, and invited him to attend public worship. The man declined, saying he believed it would be more profitable for him to work. God does visit the iniquity of the fathers upon the children; and when once the sanctity of the Sabbath is broken down by a denial of its being a positive Divine institution, the floodgates of immorality are opened; and what a deepening, widening, desolating current may roll down upon posterity, no human foresight can predict.

To these causes of sorrow, there was, however, some relief.

Upon the city of Providence, God was, to some extent, pouring out his Spirit; and in Scituate, some special attention to religion existed.

Toward the close of May, he left, and attended the meeting of the Missionary Society at Boston on the 26th. He had been in the employ of the Society during the year; and reported having visited six hundred and eighteen families; delivered three hundred and seventy-nine sermons, (which is fourteen more than one for every day;) and, in the prosecution of his labors, travelled nearly three thousand miles.

The subsequent part of this year, he devoted to different towns in the counties of Kennebeck, Oxford, Franklin, Somerset, and Waldo. Some special religious interest existed in a number of places; but especially in Dixfield. Here, for the size of the place, was quite a powerful work; and toward the close of the year, he received twelve to the communion of the church at one time.

During this portion of the year, he attended a number of ministerial prayer-meetings. These somewhat resembled our present County Conferences, excepting that there was no formality in their organization. Clergymen and laymen came together from different places, and spent a season in prayer and mutual exhortation; and then enjoyed a sermon. Of the origin of these he furnishes no account. It is not unlikely that the thought was suggested by a similar meeting which he found in the southern part of Massachusetts, in the vicinity of Uxbridge and Douglas, and which he once or twice attended while on his last mission in Rhode Island. These meetings appear to have been peculiarly solemn and interesting. The first which he mentions was held at Dixfield, apparently near the time of the commencement of the revival there, and was blessed as the means of bringing at least one soul into the liberty of the Gospel at the time. Another of these meetings was held at Temple, another at Chesterville, and another at Dixfield, before the close of the year. Of a

lecture which he preached at the last-mentioned place the evening previous to the meeting, he says, 'Truly, it was a solemn time. Much attention was in the assembly, and many were in tears.' And here we may say, of another place where he preached all day from 1 Jn. 5 : 10, "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar," etc., that though no special attention is mentioned as existing there at the time, many were in tears, under the force of the truth which he pressed upon their consciences.

No item of intelligence respecting the origin of the Temperance movement which has so extensively blessed our land and other lands, should be regarded as destitute of interest. It is cheering to know that eyes which saw the evils of intemperance, and hearts which mourned over them, saw also the true and only remedy, and were ready to apply it. And the fact, that the purifying leaven, as the genuine result of the principles of the Gospel, was working in the minds and hearts of good men, and that organizations existed among them, and pledges were adopted prior to the popular movement, is an illustration of the truth uttered by the Great Head of the Church, when he said of his followers, "Ye are the salt of the earth."

It is probably not generally known, that ministers of the Gospel, to a considerable extent, began to move upon the subject as early as the year now before us. In accordance with movements in 'several' other 'associations,' that to which the subject of this memoir belonged, in October adopted the following as their rule: 'That we will ourselves, and in our families, abstain from the use of strong drink, except as a medicine, and will use our influence to have others renounce the practice, and to have it understood that civility does not require, and expediency does not permit, the production [offering] of it as a part of hospitable entertainment in social visits.' Here we see the elements at work which, like a

purifying fire, kindled and spread through this and other countries, burning out as it went the pollutions of intemperance.

It may not be amiss here to introduce an illustration or two of the ease with which the subject of these remarks adapted himself to circumstances. In prayer, he was always remarkable for seizing on incidents, and weaving them into petitions or arguments; or presenting, with ease, appropriateness, and effect, the cases of persons to whom they referred. This was not less a natural than an acquired talent. And this power of adaptation was scarcely less in sermonizing than in prayer. A sudden occurrence would sometimes entirely change the subject on which he was about to speak; or give a new turn to a discourse already in his mind; or furnish a striking illustration; or give rise to an impressive train of remarks; even when there seemed no time or place for an alteration. This not only secured to him increased attention, but often gave him a power over the consciences and hearts of his hearers which he could not otherwise have possessed. The instances here given, as occurring in the present period of his history do not, indeed, so much illustrate this last remark as one or more which will be subsequently introduced. They show in general his readiness in this respect; and the interest which some of his hearers must have felt in his discourses; and their immediate effectiveness to some extent; and the fact that the truths he uttered were so associated, in some minds at least, as not easily to be forgotten. It was Sabbath morning; and he was just about to commence public worship. A pious friend informed him of the death of a brother of his wife at the West, a pious man, and requested public prayer. Dropping the subject he had in mind, he commenced the services, and rose and announced his text, John 11: 23, "Thy brother shall rise again." With much freedom, solemnity, and tenderness, he dwelt on the fact, and the reasons of it, that saints must die; and then upon the resurrection; and

no one can doubt that Christians in general were edified, and the afflicted sister in particular was comforted. At an evening lecture, having before him two couples who had been married in the course of the afternoon, he took the passage, Matt. 24: 38, 39, "For as it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage," etc. At the close, he enforced his subject particularly upon the nuptial pairs; and the joy of their new relation was sealed by tears of serious thought, which it is hoped was not without profit to their souls. Two of them not long after became hopefully pious.

An interview which he had with a Universalist is not inapposite to the point before us. The man maintained that the immortal spirit came from God, and did not sin; that the earthly part only sinned; and that these were separated at death, which was the final separation between the righteous and the wicked. 'I asked him what need there was of a Saviour for the innocent part of man, which was the only part saved. He replied, Because it was slain by the law, and must be made alive by Christ. I asked what law God ever made to slay an innocent being or thing. He appeared confounded when I pressed him with the fact that his plan admitted of no Saviour, — that the sinless part of man could not be relieved by an atonement from a condemnation it was never under; and as the earthly part went to the dust and perished, and was not saved, that needed no Saviour.'

During this year, the aforementioned agreement with a Christian brother for a monthly private fast was observed. On one of these occasions he says, 'Felt much for my wife and children. My heart was ready to melt and break for them. Oh! when will God in mercy appear for them? What is it prevents thy mercy, O Lord?' At another time not far from this, he says: 'In an uncommon frame this morning in family prayer. My soul seemed to melt within me for the conversion of my children and others.' And the remark which

follows shows how highly he valued such interviews with God: 'Blessed, blessed be God for this season!' The next Sabbath evening, he held a kind of family conference, and conversed with each of his children respecting their souls. And it may not be amiss here to add, that he sometimes turned the signification of their names into petitions in their behalf in family prayer; and at others, made use of thoughts suggested by the characters of those whose names they bore.

This year, while the church at Bloomfield was deprived of its pastor by dismission, he enjoyed the satisfaction of seeing his brother-in-law, Henry Sewall, ordained at Hebron on the seventh of October; Rev. Mr. Ellingwood ordained at Bath on the fourth of November; and on the seventeenth of the latter month, a small Congregational Church gathered in Pittston, and Rev. Daniel Kendrick placed over it in the ministry.

At the end of the year, he says: 'So closes another year. Thousands and thousands, since its commencement, have gone to the eternal world. Vast numbers have been cut off in European wars, and some in this country;* and multitudes have died by other means. Many, no doubt, are now in heaven praising God. An eternal end is put to all their trials; and they are joining the songs of angels and seraphim around the throne.

"Oh, happy state! oh, blest abode!
To dwell so near their Saviour God!"

'Numbers also are groaning in darkness and misery. All their fancied joys and anticipated pleasures have forever fled; and not another proposal of mercy is to be made them!

"And yet thou lengthenest out my thread;
And yet my moments run."

'How many have been my sins the past year; and how many mercies have I enjoyed! And, oh, how little have I

* This year, war had been declared against England.

done for God! Were it not for the precious blood of Christ, I could have no hope. Daily sins need daily absolution; and what a privilege it is that such a fountain is opened for the house of David and the inhabitants of Jerusalem to wash in from sin and uncleanness! God will get to himself glory in the plan of redemption and its effects among creatures; and I, if I am one of his children, shall be blessed in beholding it. May that be my happiness in that world where

> "Years of long salvation roll,
> And glory never dies."'

Toward the close of January, 1813, he left for a third mission in Rhode Island. As he passed on to his field of labor, he noted a few things of interest. In Wells, an interesting revival had existed under the ministry of Rev. Mr. White, who was ordained there the June previous. Some fifteen had been added to the church; and about twenty more were hopeful subjects of renewing grace. Many tears were shed during a lecture which he preached in the westerly part of the town. And it would seem that some thoughtfulness existed in York; for, at a Monday evening lecture in the first parish where he had preached the previous day, he was surprised to see the number collected, and was told that some came seven miles; and this, though the travelling was very bad. In Haverhill, a work of grace existed. More than sixty had indulged hope; and the attention continued.

He reached Rhode Island in February, and entered the eastern part of the State. Here he found some things encouraging. In Little Compton, a revival was in progress. A number had indulged hope, and others were anxious. Here he enjoyed some solemn seasons. Most of his labor in this part of the State, however, appears to have been bestowed on Tiverton. Here, beside lectures, he preached a number of Sabbaths, and observed a season of social fasting and prayer for an out-pouring of the Spirit, particularly on that place. Another minister, and a number of persons from Little

Compton, were present; and the day was one of solemnity and interest.

Toward the close of March, he passed through Bristol and Providence to the upper and western parts of the State. In Bristol, a special work of saving mercy existed; and nearly ninety had been added to the church. In Cumberland, where he spent the first Sabbath in April, a state of things not so agreeable existed. In the forenoon, few attended; and 'scarcely Christians enough to say, "We."' In the afternoon, many more attended; and he enjoyed a good degree of freedom and tenderness in addressing them. But after meeting, his heart almost sunk within him to see the people appearing as if they had listened to nothing which was solemn, or which should interest them.

In the western part of the State, he labored till near the close of May. In East Greenwich, some special religious interest existed; and, in several points, the state of things had improved since his last visit to the place. Here he visited the jail, and conversed and prayed with the prisoners, some of whom wept. He also visited and prayed with the Indian school at Charlestown. During his mission here, he attended the State Fast in Massachusetts, at Rehoboth, April 8th; and that of Connecticut, at Stonington, on the 16th. He also preached before R. I. Missionary Society, at Newport, on the 4th of May. He spoke from Num. 14: 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord." This was a sudden effort, being called upon in consequence of the failure of the appointed preachers. But his auditory appear to have been interested; and a larger collection than usual was taken up. At Killingly, Conn., he attended a meeting of the Windham Ministerial Association. Having preached in one parish the evening before, where some special interest existed, he was requested to preach in the other, where the meeting was held. Here he experienced what he regarded as a Divine rebuke. 'Felt well, (he says,)

in the first prayer. But after introducing my subject, God withdrew. Was not much troubled for words or illustrations; but a solemn, tender sense of things was wanting.' This pained him much afterward; and on reflection, he thought he discovered the cause to be, an undue desire to appear well before his brethren in the ministry. But he submitted to the rebuke, and said, 'O Lord, thou art righteous;' and prayed for grace to sanctify such trials, and make him more watchful against his spiritual foes. Pride he regarded as one of his worst enemies; and at another time, having had special assistance on the Sabbath, and being ashamed for a comparatively lifeless performance on Monday evening, he thus laments it on the following morning: 'Up pretty early; got some relief in prayer. My proud heart, I find, causes almost all my trouble. When God graciously assists me, I am apt to become self-confident; and then when he withholds for my humbling, my proud heart finds fault that I am not honored before the people!' And then his honest exposure of the sins of his heart appears in the subjoined expression of fear that this gave him more pain than the thought of having displeased God. And he cries out, 'Oh, that I might be purified! When shall it once be?' At times, however, he derived comfort from the very feelings consequent upon the fact of Divine withdrawment; for when, on another occasion, he was mourning over a somewhat barren Sabbath which he had passed, he adds, 'I think I must regard it as an evidence of the genuineness of my piety, that I am contented with no duty, unless God is in it.' And to have God in a duty, was to have a solemn, interested state of feeling.

An instance of the effects of intemperance which he gives, furnishes an illustration of the destructive nature of that vice, too appalling and admonitory to be omitted. The facts seem almost too dreadful to be believed; and yet he visited, conversed and prayed with the family, — and has given us the name. The widowed mother he hoped was pious. A son, —

then between forty and fifty, — twelve years before, in a fit of insanity occasioned by drinking, dug out both his eyes with a nail! He vindicated himself (as Mr. S. was told), by saying that his eyes offended him; and he obeyed the command, which required him to *pluck them out!* He had a wife and children; but his wife obtained divorce, and was "married to another man." He lived with his aged mother, and made baskets. A younger son, a few years previous to the account, in a similar fit from the same cause, murdered his father. Living in a camp by himself, his father called to see him on business, when he dashed out his brains with a stone-hammer. He then drew him to the fire, which had nearly consumed his head, when the act was discovered. He was imprisoned in irons, but on the plea of insanity was not sentenced. Another son, having a wife and family, and occupying a part of his mother's house, by the same vice had reduced himself to poverty. That widow's cup, surely, had often been filled with agonizing ingredients.

Some things which have been noticed respecting the state of morals and religion in Rhode Island must be painful to the reader. He has however observed that some improvement is spoken of as having taken place between the visits of our missionary; and it is cheering to know that that improvement has since progressed. A Congregational clergyman, who has labored in that State for sixteen years, and is well acquainted in some of the other New England States, after speaking of the comparative superiority of Rhode Island in wealth and manufacturing interests, and of their common-school system as one of the most perfect and efficient in the country, and of the excellency of their higher institutions of learning, adds: 'As it regards religion and churches, we are prepared, by long and intimate acquaintance, to bear equally honorable testimony. Church organizations, and church edifices are abundant. When that devoted man, Rev. Jotham Sewall, preached in South Kingston, there was probably not more

than one or two houses of worship in the town. Now there are ten. The style of church-architecture is generally neat, and in many instances, of great costliness.' He admits, that in the western part of the State, particularly, there has been much Sabbath desecration, as the result, in part, of a difference in opinion and practice respecting the observance of the first or seventh day of the week as holy time; but he gives it as his decided opinion that 'there is as much intelligence, refinement, and piety in that most beautiful of all the eastern States, as in the most favored portions of the country of equal extent and population.' In the cause of temperance, too, he regards that State as among the foremost in the Union.

CHAPTER VI.

DEATH OF A SON.—VARIOUS LABORS.—LETTER OF DR. ANDERSON.—CORRESPONDENCE.—MISSION IN NEW HAMPSHIRE. — REVIVAL IN CHESTERVILLE. — INSTALLED THERE.

Closing his mission in Rhode Island, he attended the usual anniversaries in Boston. The abstract of his journal, which states that he preached three hundred and sixty-four times, and visited four hundred and fifty-nine families, etc., 'since last Election,' implies that he was in the employ of the Massachusetts Missionary Society during the year.

His appointment, to labor under the patronage of the Society, was renewed, and extended through the ensuing missionary year. The field assigned him was Kennebeck and Somerset counties, in Maine; * and these then included the inhabited part of what is now the county of Franklin. And it is probable the bestowment of some labor in destitute towns bordering on these counties was not regarded as a breach of his instructions. The labor assigned him he entered on and performed with his customary energy, diligence and zeal; and it is only needful to notice whatever of peculiar interest occurred.

In North Augusta, and Norridgewock, some special attention to religion existed. As the fruits of the revival in Dixfield, already mentioned, he admitted five more to the fellowship of that church. A similar work in the vicinity of Bingham, added considerably to the previous amount of piety there; and he received eleven members to the church.

* See Panop. and Miss. Mag., July, 1814.

In the autumn of 1813, he was called to visit Guildhall and Windsor, in Vermont, on an important ecclesiastical council to examine and adjust some things pertaining to a candidate for the ministry who expected to become settled in Maine. And on this journey, we see the disposition manifested, which we have all along observed, of endeavoring to be about his Master's business. Religious conversation he carried everywhere, endeavoring to instruct and benefit all into whose society he fell. Lectures were preached wherever the opportunity could be found. He visited and prayed with a number of sick persons; and, while at Windsor, preached in the State Prison.

During this journey, he seems to have somewhat narrowly escaped serious injury. In crossing a bridge, his horse broke through a plank, and threw him over her head; but a kind Providence preserved him from material harm. It not unfrequently occurs, that those who are almost constantly upon the road, and those especially who pass, as he did, the most difficult and rough ways between new settlements, meet with incidents both serious and humorous. Some time before this, in travelling one of these new roads in Maine, his horse, catching a foot between two roots in a slough, floundered, and precipitated him into the same mire with herself. He received no injury, however,— except an unpleasant accumulation, from which it required some labor to be freed.

In his different journeys, as in the one he unexpectedly took into Vermont, it sometimes occurred that duty required him to be on the road at the time of the stipulated monthly fast, which he still observed. And most would of course suppose, that at such times he neglected it. But this would not have been in accordance with his character. He loved communion with God on such occasions too well to lay it aside. And he valued the assistance of a Christian brother's prayers too highly to leave him alone at the throne of grace. When obliged to journey on those days, he would abstain from food,

either partially or entirely, and meditate on appropriate subjects,—and pause, some four or five times, and retire to a convenient seclusion for prayer. And if a Christian brother was travelling with him, as in the journey above alluded to, instead of neglecting it on that account, he would enlist him in its observance.

No neglect of duty sat easy on his conscience. It argued, at least, a carelessness, or sluggishness or forgetfulness, which grieved him. The reader will recollect that, near the commencement of the volume, he stated that, according to his best recollection, he had not neglected secret prayer, for a day, from the time of beginning the practice to that of penning the remark,—a period of about seventy-seven years. But though he neglected it not for a day, we have found four instances, reckoning to the present time, in which he omitted it, or feared that he had, either morning or evening. One of these, under quite peculiar circumstances, occurred in the year we are now reviewing. An extract from his diary exhibits the fact, and shows us how he felt about it. 'Awoke in the night, and by reflecting I found that, through forgetfulness, I neglected secret prayer last evening. I was filled with shame. Rose early, and retired and besought God's forgiveness. If my affections were placed on God as they ought to be, how could I forget to pray to him? I don't forget to eat, because I crave food. Oh, rather let my tongue cleave to the roof of my mouth, than that I should forget God or Zion.'

His love to Zion appears in another record worthy of notice. The cause of religion in his native place, for many years, had greatly declined. In June he heard of an unhappy event in the place, which greatly affected him; and he thus laments: 'Oh, my poor, native place! what shall be done for thee? If father Moody was to rise from the dead, what would he find in York? Alas! not such a state of things as he described to Mr. Whitefield, at his first coming there, when he told him he believed he would preach to about two hun-

dred new creatures.* How is the gold changed; and the most fine gold become dim! Oh, that God would restore the years that the canker-worm hath eaten.'

In the former part of 1814, the typhus fever prevailed with great mortality in many towns on the Kennebeck and Sandy rivers, and their vicinity. It assumed a malignant form; and in many instances accomplished its fatal work in a few days, and in some, (if memory serves,) in a few hours. It was a new disease in the region; and on account of the rapidity and dreadfulness of its work, it was sometimes denominated 'The Cold Plague.' In some instances, it swept through whole neighborhoods and towns, laying numbers in a sudden grave, covering the entire population with mourning, filling the minds of many with melancholy forebodings, and seeming to invest nature itself with a fearful gloom. At the beginning of its appearance, the subject of this memoir was from home, and experienced an attack. But by vigorous appliances and the blessing of God, he succeeded in throwing it off. This occasioned him one silent Sabbath. He had spent one in July, 1812, occasioned by ill health. And these are the only Sabbaths, since that which occurred in Warren a few years ago, in which he had not preached once or more. He so far recovered as to reach home. In a few days, the disease appeared in his own family, and at one or two other points near him. But neither himself nor the neighborhood apprehended the fearfulness of the calamity which hung over them. His own family was destined to feel the first shock. A daughter of thirteen and a son of eleven were rather mildly attacked. Having an appointment for the Sabbath about thirty miles distant, he left Friday afternoon to fulfil it. The children were comfortable, and no occasion of alarm appeared. Not long after he left, the son became worse. The disease attacked the brain; and on Sabbath he was deprived of

* This probably refers to a great revival under Mr. Moody's ministry, in 1741. See Greenleaf's Eccl. Sketches.

reason, and thrown into a state of dreadful suffering. Unaware of the painful events under his own roof, taking a number of calls and a requested lecture to a bereaved family on his way home, he did not arrive till evening. He then set his foot on his own door-step to be told that he had just come in season to see his son die! The shock was dreadful; but the scene presented within was still more so. There lay an object of a parent's tenderest affections, endeared to his heart by eleven interesting years of childhood, deprived of reason, in the greatest bodily suffering, and actually struggling with the king of terrors! He could have no access to his mind, to acquaint himself with his state, and had no evidence that he was prepared for the fearful, decisive event which was rapidly approaching. To one whose view of eternal things placed them as actual realities before him, and who believed God's threatenings as well as his promises, and who knew that regenerating grace was indispensable to the salvation of the soul, and whose sensibilities had been so awake to the final state of his children, this position of things was fearful. Christian friends, indeed, were there, and had been aiding the family, and were ready to aid him, by their prayers; and one godly neighbor,* whose spirit in less than a fortnight afterwards, liberated from the clay tabernacle by the same disease, winged its way upward, more than once bent his knees in earnest supplication for the little sufferer. But all this could not afford the relief which the heart of the agonized father wanted. He tried to flee to his accustomed refuge. But it was an hour of dreadful agitation. Waves of unexpected, overwhelming trouble were crushing him; and it was not easy to command that collectedness of mind which is favorable to the exercise of faith. He repeatedly endeavored to commit the soul of his dying child to God. 'But, oh, (he says,) what agony and struggles I had! It made me literally

* Dea. Simon Pierce.

faint and sick.' Still the struggle in the child, between physical powers naturally strong, and the tightening grasp of the king of terrors, went on; and it was not till between one and two o'clock at night that the messenger of death had conquered his subject, and borne away his prey. But even here, parental feelings were not tranquillized. The afflicted father acknowledged God's undoubted right to do with him and his as he pleased; and prayed for submission. He acknowledged God's right to order the *circumstances* just as he had, even those which were the most painful. But the torn heart of parental affection would sometimes swell with anguish not easy to be assuaged. And if the intellect saw and acknowledged God, and the heart in some measure, there was not all the soothing and healing influence of a childlike trusting faith which is desirable. The occasion required more than any previous emergency had demanded. The child thus suddenly torn away was one from whom, for the sweetness of his disposition and the opening promise of his intellect, parental expectation might have anticipated more than from any other of his children. And the bereaved father was sometimes ready to reflect upon himself, when he thought with what ease, as he supposed, the disease might probably have been arrested, and the fatal issue prevented, by the vigorous appliances which, chiefly at the dictation of his own judgment, had relieved himself. He reproached himself also that he had not felt a still deeper interest for the welfare of his soul, and done more to promote it; and especially that he had not embraced the last opportunity, which Divine Providence intended he should have, and conversed with him before he left home. It was an alleviation, indeed, to remember that he had often and fervently prayed for him, and sometimes he hoped with faith; and that Christian friends had been aided to plead with an importunity which they believed was heard. Still, the combined force of the above considerations would sometimes raise a storm in the

parental heart, which required nothing short of a Divine voice to say to it—"Peace; be still!"

God sometimes uses one affliction to dull the pain of another. And so it was, to some extent, in the case now before us. His neighbors' dwellings furnished no tenants for the grave, till another had been carried from under his own roof. In kindness to him, however, it was not one around whom the chords of his parental affection twined. He had taken an aged Christian friend into his family, whose society and converse and the help of whose prayers, he had hoped to enjoy. Before the eyes of his child were closed in death, that friend was attacked; and, after languishing a few days, expired. This bereavement he felt. And comparing the previous one to a deep incision from a sharp knife, he compared this to a blow from a maul on the same spot, by which the sensibility of the parts was somewhat diminised. This occurred before the next Sabbath. And while the remains of his friend were still within his walls, a daughter of about seventeen was attacked, who narrowly escaped with her life. Some of his neighbors also were sick, whose cases required his pastoral attention. It is somewhat surprising, that under such circumstances, he could command sufficient composure to go forward with his ministerial work. But the Sabbath above alluded to, he preached from Ps. 77: 19, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known;" and from Heb. 9: 27, "It is appointed unto man once to die;" and, in the interest he felt in addressing God's word to others, he 'almost forgot his own misery.' That evening, however, to add to his other afflictions, the grand adversary took occasion of a feeling of melancholy which spread itself over his mind, to assail him with fears that his religion was vain, and his hope would prove a delusion.

The disease spread and raged through the neighborhood. All business, except providing for present necessities, was exchanged for the care of the sick; and for this, scarcely enough

remained in health. For some weeks, almost every well person was obliged to watch two or three times each week. The arrows of death flew thick. From most houses in the neighborhood, one, and from some, two or three, were borne to the resting place of the dead. Other towns shared in the fearful visitation. Deaths were numerous. And among the rest, both parents of the lamented missionary, Munson, of New Sharon, fell before the destroyer within a few days of each other. The subject of this narrative was called upon to attend the funeral of the last. It was Thursday, March 30th, while the epidemic was still at its height. 'Truly (he says), it seemed a deplorable house. Mr. Munson buried last Sabbath, and his wife to-day! Four orphan children are left to mourn their loss; the oldest eighteen years. The youngest was taken sick to day.' He preached from Psalm 27 : 10, "When my father and my mother forsake me, then the Lord will take me up;" and he poured out the desires of his full heart, 'that God would indeed take up the fatherless and motherless children, and make them his own.'

The prevalence of the sickness in his own immediate vicinity furnished him with abundant employment in ministering to the temporal and spiritual necessities of the afflicted. This, while it often affectingly reminded him of his own painful bereavement, so occupied his thoughts as measurably to mitigate the anguish of his personal sorrows. And yet it is not strange that, when some memento of his child suddenly thrust itself before him, and the very image of his boy, in some remembered act or attitude, was pictured to his imagination, there should be a rush of parental affection to the riven heart, — tearing open its wounds afresh, and causing a gush of anguish which defied all attempts to suppress it. Nor is it strange that, at such times, under a bereavement so peculiarly trying in some of its features, the feelings of nature should be so overpowering as to produce a measure of irreconciliation to the Divine will, — and he should be ready to

inquire why, if the bereavement must come, some of the circumstances of it could not have been differently ordered? When such emotions arose, he labored hard to suppress them, — but the contest was sometimes sharp. He needed more grace than was in exercise at the moment. He regarded the correction, indeed, as from the hand of his heavenly Father, and intended for his good. And hence, immediately upon receiving the painful chastisement, we find him saying, 'I have often prayed of late, that God would take any rod in hand, however painful, and let not his soul spare for my crying, if thereby I may be purged from sin and made more holy;' and he added his opinion, that in this heavy trial God was probably answering his prayer. But these views were sometimes obscured; and it was not till the Spirit made a sweet application of the thought, that his heavenly Father knew what correction he needed, and when and how it must be administered, and that every ingredient must be put into the bitter cup to make it produce the desired effect, that the difficulty was effectually relieved. Then, the tempter was driven from the field, and he left all in the hands of God, — and his soul bowed in unreserved submission to the Divine will.

The dreadful storm at length passed over the place; leaving many new-made graves and bleeding hearts; and he made his accustomed annual visit to Boston. He reported forty-nine weeks of missionary labor, in which, under the peculiar circumstances in which he had been placed, he had fallen a little short of one sermon a day for the whole time. The number, however, was more than six a week. Soon after his return, he saw the place of the Rev. Mr. Cayford supplied, at Bloomfield, by the ordination of Rev. Fifield Holt. The union was consummated on the 15th of June. On the 4th of August, he also assisted in ordaining Rev. Josiah Peet, at Norridgewock. The reader will remember the earnest desires of his heart, and the fervency with which he often prayed, that faithful pastors might be given to these churches,

to which he had so long acted the part of a "nursing father." He was now allowed to rejoice in the fulfilment of his desires and requests.

His labors during this missionary year were principally bestowed upon the region immediately around him. Fairfield received a greater share than any other one place. Here, on the 11th of May, 1815, with the assistance of Rev. Messrs. Holt and Peet, he gathered a church of eight members. To this church, in the course of a few months afterward, he received a number of members.

During the latter part of 1814, by the amount and variety of his labors and exposures, he took repeated colds, which, with some derangement of the digestive organs, which did not readily yield to medical prescriptions, rendered him for a time quite ill. He suffered from a hard and obstinate cough, which so afflicted him that, for a number of nights in succession, he was obliged to be bolstered up in somewhat of an erect position to take his rest. This ill turn occasioned him two silent Sabbaths. As soon as he was able, however, and even sooner, he gradually resumed his labors; and, through the kind hand of his God upon him, regained his health and strength.

A little previous to this, an event occurred which showed how careful he was to try to do good where many would have scarcely thought of attempting it. In the war with England, which now existed, Castine had been taken, and some depredations committed on the Penobscot. Alarm was felt for the contiguous frontier; and the militia was suddenly called out for its defence. For a short time, a regiment was stationed at Hallowell. Coming there in the ordinary discharge of duty, he sought out the places where the different companies were quartered, and visited and prayed with them. And we see here, as everywhere else, his industry and energy, when told that four of these visits were made one morning before breakfast, and three the next.

On the 8th of November, he was called to preach at the funeral of the Rev. Samuel Hall, of Rumford. Appropriateness was one of his happy peculiarities; and here, as a guide to his thoughts, he seized upon the text, "And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him." (1 Sam. 25: 1). And he pays a just tribute to his memory, by speaking of the success of his brief ministry in the enlargement and establishment of the church, which he found in a feeble and broken state.

The Congregational church in Chesterville had embraced the Congregational professors in the neighboring towns of Farmington and Wilton. The existence of a separate organization in Farmington was now thought expedient; and on the 14th of December he was on an ecclesiastical council which embodied one, of twelve members;—to this church, before his missionary year closed, he received seven more.

Near the beginning of 1815, he made a brief visit to the region of the Penobscot. But now, his labors here were not altogether as necessary as formerly. Bangor and Brewer had each received a faithful pastor. In the former of these places, he found some special religious interest. At Garland, he had a very solemn meeting; many were affected; and he hoped that good would result.

In the course of the season, some special attention existed at New Sharon; and, on the 11th of October he assisted in bestowing on the church there, a pastor,—Rev. Hezekiah Hall;—but the connection was brief, and not as happy as could have been desired.

His faith and prayer sometimes reached forward, and anticipated blessings of which, at the time, others scarcely thought. In the earlier history of the town where he resided, he earnestly prayed that the people might be blessed with a meeting-house. He could not have expected it then. But he looked forward, and anticipated the time when the popula-

tion should be so increased, and the interests of Zion so much strengthened, that a temple for Jehovah should rise among them. This year he saw incipient measures successfully adopted; and, at the commencement of summer, the frame of such a building erected. In a few weeks, it was covered, and so roughly furnished within as to admit of being used. On the sixteenth of July, he there met with the people of God for worship. In the forenoon, he preached from Acts 7: 49, "Heaven is my throne, and the earth is my footstool. What house will ye build me, saith the Lord?" In the afternoon, in anticipation of the blessings which he hoped God would there dispense, he used Isa. 44: 3, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." He received two to the church, baptizing one of them; and administered the Lord's Supper. And, by the peculiar providence which directed that both these ordinances should be administered the first time the house was used for worship, he was encouraged in the hope that God intended there to diffuse the rich blessings of his grace.

Were Christians always to seize upon those moments when their hearts are deeply interested for a particular object, to bear it before God in prayer, much would probably be added to the amount of effectual supplication which now ascends. By deferring this to their next accustomed season of devotion, their fervor often subsides; and the object, if not forgotten, is presented in a comparatively heartless manner. In this respect, the subject of these remarks has left us an example worthy of imitation. The evening sacrifice had been laid on the domestic altar, and his children had retired. He took up an address delivered before a society for assisting pious indigent young men, who were desirous of obtaining an education for the ministry. The writer portrayed the deplorable destitution of some portions of the country; and before he had finished the perusal, his heart became so full, that he wished

'to spread the perishing condition of multitudes before God in prayer, while the impression lasted.' The matter was proposed to his wife; and they enjoyed a 'truly solemn season' in fervent supplications that pastors and missionaries might be raised up, and the destitute furnished with the means of grace, and the Spirit be poured upon them from on high.

The monthly fast which originated in an agreement with a Christian brother continued to be observed, and grew somewhat into a social exercise. Others frequently united with him in it. And these seasons he highly valued and enjoyed. They appear quite generally to have been spiritual feasts, for which he was willing to leave almost anything else. On the occurrence of one of these days late in the autumn of this year, a piece of labor for himself in his former occupation was on hand, for which the pleasantness of the weather was favorable, and which, from the lateness of the season, it was somewhat hazardous to neglect. Under such circumstances, most would probably have felt justified in omitting the religious observance, if not required thus to do. But he left the world and united with his brothers and sisters in the Lord in fasting and prayer. 'It was a fine day, (he says,) to have done the work; but it was not too fine to devote to His immediate service who made it.' And he appears to have possessed far more enjoyment in spreading before God the objects for which the meeting was held, than he would in the successful pursuit of any worldly object.

Soon after this, he spent one day of fasting and prayer with the church in Weld, and another with the church in New Sharon. Of the latter he says: 'Toward its close, the meeting was peculiarly solemn. Never, that I recollect, did I possess stronger desires in prayer for the cause of God and the salvation of souls here.'

By a remark which he makes at the close of 1816, that year appears to have been marked by an uncommon out-

pouring of the Spirit upon many places. Near its commencement, he was favored with an increase of the Spirit of prayer. Of a prayer-meeting which he attended, we find him saying: 'Felt my desires much drawn out for a revival in this place, [Chesterville]. Experienced uncommon enlargement and solemnity in prayer. It seemed as if God would certainly hear and answer.' Similar feelings are also expressed in relation to the private devotions of the evening and the subsequent morning.

In January he visited Weld, where some special attention existed. While passing a forest of some miles, through which the road lay, he longed that God would renew his commission, and give him some success, 'notwithstanding (to use his own language) my dreadful sinfulness.' On the following Sabbath, (as he found by conversing with a number who tarried after a Monday evening lecture,) one or two were awakened by the truths he presented. In March he visited the place again. The good work had progressed; and a number were indulging hope of having passed from death unto life. Here, in a conference meeting, his soul was much drawn out in prayer, that God would perform in the place more miracles of saving mercy. And as Abraham, when the promise of Isaac was last renewed, said: "Oh, that Ishmael might live before thee;" so the blessing here bestowed, turned his thoughts to the place of his residence, and he entreated that a visit of grace might there be made. And of this he says: 'I do not think my feelings were ever more powerfully affected, or my soul more drawn out to God than at this time.' And he adds: 'Oh, to be kept humble, and made thankful.' Many from different places were cutting logs in the extensive pine forests in that region. Not content to do what he could for others, he visited these, collected what he could in one of their camps, and urged on their attention the great truths of the Gospel.

More or less of religious interest began to appear in dif-

ferent places, and probably, (judging from the remark already noticed) in many which he does not name, as his observations are generally confined to those in which he happened to be. He wrote not for the sake of composing a history; and the facts of this kind which we glean from his diary are thrown in as incidental remarks. Of an evening lecture at Bloomfield, where he spent a Sabbath by exchange, he speaks of many in the congregation, which was composed mostly of youth, as being in tears. Visiting Bath in March, after a solemn season at a lecture, he says: 'An unusual attention to religion exists here. It is supposed that as many as forty have obtained hope, and as many more are under concern.' In Gorham, also, and Durham, he subsequently speaks of special religious interest.

In Brunswick the spirit began to descend in the spring, or the early part of summer. The church was now destitute of a pastor. Here, and in the towns adjoining, he labored nearly all the time from the middle of August till the middle of December. On entering this field, and casting his eye over it, he saw that much was required to be done, and he ardently desired to be an instrument of good, but he felt his entire insufficiency to accomplish any thing without God. And it is not unlikely, that, contrasting his want of education with the fact that a principal seat of learning was here, he was more oppressed with a sense of his unfitness to be useful than he would have been in a different place. It was owing to the strength of the emotions produced by these circumstances that we find him, a few days after he came to the place, awaking in the night, and spending some time, in his bed and out of it, pouring out tears and supplications to God in behalf of his cause there, and entreating to be made an instrument of good to souls in any way that God pleased, 'if it was only as Christ used the ass on which he rode into Jerusalem.'

His labors here, as might be expected, were abundant.

He put in the sickle with his might, as one who saw the fields before him white and ready for the harvest. Lecturing at different points in the town and immediate vicinity, visiting, conversing, and attending conferences and inquiry meetings, occupied almost his entire time. In these labors, he appears to have enjoyed much Divine assistance; and, without doubt, many souls were benefited. The record of a Sabbath may be gratifying to the reader: 'A solemn time in morning devotions. Preached in the forenoon from Isa. 27: 13; and in the afternoon from Matt. 13: 58; and truly the seasons were solemn, especially the latter. Know not that I ever felt more sensibly for immortal souls. Preached in the evening from Luke 4: 42. ["And they came unto him, and stayed him, that he should not depart from them;"] and that also was a solemn season. "Bless the Lord, O my soul, and forget not all his benefits." Oh, that good may be done. But I leave it with God.'

Special religious interest began to appear in the College; and, on the twenty-ninth of August, he unexpectedly received a written request signed by nearly thirty of the students, to preach to them the next Saturday evening. This he did, and 'felt for them exceedingly.' After the lecture, a few tarried, with whom he conversed, and speaks of two of them as deeply anxious. After this, he held occasional meetings with the students, sometimes preaching or expounding, and sometimes conducting meetings for prayer. A few, he visited, conversed and prayed with, in their rooms. A letter from Dr. Anderson, of Boston, to the writer, happily illustrates the nature of his influence upon the students at this time. The Dr. says:

"MISSIONARY HOUSE, BOSTON,
June 2, 1852.

"My recollections of your honored father extend back to my childhood. But my personal relations to him commenced in the revival of religion, that was so great a blessing to Bow-

doin College in the year 1816. It was then that myself and a brother next younger than myself hoped we were brought into the Kingdom of Christ. I am not able to speak of his intercourse with others individually at that time, but with me it was considerable, and of a nature to awaken love and gratitude which time can never abate. The revival commenced near the close of the summer term, but I doubt if any saving results appeared before commencement; and our excellent President, Dr. Appleton, and your father, naturally had strong fears as to the result of the vacation. These fears were shared by many, and special prayer for the college was offered in Brunswick and the adjacent towns. The prayers were answered. The college reassembled in deeper solemnity than when it separated. I well remember my first interview with your father, after my return. We met in one of the favorite walks in the pine grove, and his first question showed that the drift of his solicitude was for the safety of the soul.

Not having had a liberal education, your good father frequently confessed a diffidence, an embarrassment, when addressing the students at their private meetings, which we all felt was uncalled for. We listened to him with a deference bordering on reverence; and I do not recollect ever to have heard a criticism on his preaching. He was, indeed, educated and learned, a very satisfactory teacher and guide, in matters relating to the soul and its eternal interests. After the lapse of thirty-six years, I recall the subjects of but two of his discourses. One was from Zech. 2: 4; "Run, speak to this young man,"—a sermon for the students; and the other from Ex. 28: 34; "A golden bell and a pomegranate." The sentiment deduced from this latter text was as well fitted to arrest attention, as the text itself. It was, that Christians should have as much fruit, as sound.

With what delight do I look back upon the labors of that holy man, in connection with those of our admirable President, in that most important revival, at the close of which more than half of my class and one third of the college students were hopefully pious! He was then in the height of his eminently consecrated powers; and in prayer, he seemed to have a rare nearness of access to the mercy seat. His intercessions were often exceedingly touching, and his appeals to the conscience and heart were overpowering. The angelic Payson, whom I repeatedly heard preach in those days, had a more brilliant fancy and a loftier flight of the

imagination, but he had not such mastery of the conscience, as your father seemed then to have.

Occasionally, but less frequently than I desired, I had the pleasure of your father as a guest, even down to a late period of his earthly sojourn. He greatly interested all the members of my family; nor will they soon forget his venerable form, his large prophet's staff, and his fervent prayers and hallowed conversation. We shall not soon see his like again; but it will surely add to the blessings of the social state in heaven, that we shall again meet him there."

CORRESPONDENCE.

The writer has not been able to recover much of his correspondence. The letters which follow show his faithfulness with anxious persons, and with those who begin to hope. A few specimens, however, are not to be regarded as a sample of what he would say to those whose circumstances he might regard as different. A shower of mercy at this time appears to have been descending on the church and society at Kennebunk; and he had heard that two of the daughters of his brother Daniel had recently indulged hope, and that another was anxious. To the latter, he writes: —

'The information received from you has brought to my mind that text, "*Without hope and without God in the world;*" which is the case with all unregenerate persons. Though all have a hope of some kind, none have that hope which maketh not ashamed, until they are renewed in the temper of their minds, — because *the love of God is not shed abroad in the heart by the Holy Ghost.* "The carnal mind is enmity against God; is not subject to the law of God, neither indeed can be." A discovery of this truth is very important. If one does not learn that his heart is "desperately wicked — deceitful above all things," there can be no just appreciation of Christ. One may have pretty clear speculative views of the doctrines of the Gospel, and perhaps even love them, — as the demonstration of a mathematical theorem is loved, — with-

out feeling interested in them. But when one realizes that he is totally depraved; and God's law condemns for the least failure, even a sin of thought; and that there is no remedy but in Christ, — and he has no heart to embrace him as the end of the law, and that God only can make the heart willing, and that he can do nothing to lay God under the least obligation to change his heart, what dreadful enmity arises against God! what torture of mind! what anguish! If this is your condition, I pity you. I know what it is by painful experience. How true was Young, when he said: —

'The keen vibrations of bright truth in hell!'

But without such bitter experience, one would not heartily believe he was so bad; and so would not *feel* his need of Christ.

'Again; when the heart is filled with unreserved submission to the sovereignty of God; when Christ appears lovely, and the consistency of the way of pardon through his merits is brought out to the view, and the fulness of that pardon is realized; then one believes with *the heart*, and the truths which once excited enmity appear consistent and pleasing. The way of salvation then appears glorious, and one seems to be in a new world. The Bible appears new, and a love is exercised toward the children of God which was never felt before. Oh, that God, who is infinite in mercy, would appear for you, slay the enmity of your heart, and take away the heart of stone; and give a heart of flesh, that you may rejoice with your sisters, and other Christians, and that one may not be taken and another left.'

This letter was calculated to inspire the feeling that she was at the mercy of Him whom she had offended; and what influence it had in producing the happy result, we know not. But a short time after, she appeared to have written him in a very happy state of mind; and he replied in a strain calculated to produce humility, and excite gratitude and watchfulness.

'You say, "You may be surprised to hear me express so much happiness, without doubts and fears," etc. True; but it was an agreeable surprise.' "Will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain thee," said the wisest of men, at the dedication of the Temple. What then shall poor dust and ashes say, when the High and Lofty One, who inhabiteth eternity, condescends to make a triumphal entry into a broken heart? Can infinite purity dwell with unspeakable impurity? Will he who fills immensity take up his abode in a humble heart? Will he say, "Here will I dwell; this shall be my rest forever?" "For, (saith Paul to the Corinthians,) ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they *shall be my people*." How careful then should Christians be not to grieve away the *indwelling Majesty!* "Christ *in you* the hope of glory." "Know ye not that Christ Jesus is *in you?*" 'I beseech you, therefore, that you present your body a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world; but be transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God; and think not more highly of yourself than you ought to think; but think soberly, according as God hath dealt to you the measure of faith.' You say, 'I don't expect to feel so happy always.' You doubtless recollect what Dr. Watts says:—

'When my forgetful soul renews
The savor of thy grace,
My heart presumes I cannot lose
The relish all my days;
But e're one fleeting hour is past,
The flattering world employs
Some sensual bait to seize my taste,
And to pollute my joys,' etc.

'That God may prepare you for all the trials which await

you, and support you under them; arm you against all the wiles of the devil, and an ensnaring world, and an unbelieving heart; and give you at last the complete victory, through the Great Captain of your salvation, is the prayer of your affectionate uncle.'

Some correspondence appears to have passed between him and the two who had recently indulged hope; and to one of them he writes: —

'You express the fear that you shall not be able to give me satisfaction in relating your religious exercises; and if you should not, it will not be of so much consequence as to have the reality of religion at heart. A person may feel more than he can express; and one may be much mortified because he don't tell as *good a story* as he could wish. Simplicity of expression, without any proud anxiety respecting the result of one's relation in the view of others, is the best. You have, however, related the substance of what I wished. And though it would be desirable, at least *comfortable*, to specify the *time* and *circumstances* of one's conversion, this is not so material as to be really in a renewed state. I am acquainted with a person, who is now a preacher, who cannot come nearer to the time of his conversion than to say, that within two or three years an alteration took place in his mind. The fact is, he had strong feelings at times, — and I think right feelings, respecting his own sinfulness, the holiness of God, etc.; and when they subsided, he concluded that persons under convictions, had such exercises; and so, of course, never supposed them to be evidences of regeneration. But after a number of years, conversing frequently with experienced Christians, and examining the Bible, and getting better acquainted with the nature of gracious exercises, he concluded he had been renewed; but on looking back, he could not tell the time when the first right exercise took place. I know of no person, within the circle of my acquaintance, with whom I have had more sweet fellowship than with him.

Again; I have known some instances of persons giving a minute detail of the circumstances of their conversion, and relating the very things that I should deem needful, and possessing great assurance, who yet turned out miserably. Whether a person is able to relate particulars or not, there is great room for self-deception, as well as for deceiving others. It is well to feel, in view of this truth, as David did, when he said, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

If persons feel their hearts to be as bad as the word of God declares them to be, and are penitent under the discovery; if they see God to be a sovereign God, and are pleased with being in his hands as such; if the law of God is heartily approved of as holy, just, and good; if Christ appears precious as the end of the law for righteousness to them that believe,—I must conclude that such have been renewed. For it is certainly true, that by nature we do not realize these things. While persons are going on in sin, they do not feel troubled with the exceeding deceitfulness and sinfulness of their hearts. Whatever they do, they are ready to think that they don't *mean* any hurt. But when the heart is changed, it then appears the worst part of the man.'

It may appear to some a solecism, that a renewed heart should appear worse than one unrenewed. But when sin is rendered hateful, it is seen in ten thousand things where it was not previously suspected. One's thoughts, also, are then turned inward, with rigid self-scrutiny; and the fountain of iniquity there, is seen and felt as not before.

To the other he wrote: 'You fear, it seems, that I have formed too favorable an opinion of you. It may be so; but it will not harm you, unless it makes you think too favorably of yourself. The destruction of too many persons with respect to religion is, that they are *too good* to be Christians, i. e., they think so favorably of themselves as to conclude,

that if they have not been *altogether* what they should be, they are not so bad as not to pass very well for good persons, with a *little mending!* But suppose a young wolf should be tamed and tutored ever so much, would all this make it a lamb? No; the *nature must be changed* to effect such a radical alteration. Suppose a bramble bush should be pruned and manured for the space of three years thrice told; would such efforts make a fig-tree of it? We know it would not. While persons fancy that they are not so bad as to need a *radical change* in the temper of their hearts, they will not apply to Christ as poor, helpless beggars, who must have all done for them and in them, or perish. They can have no feeling sense of the justice of God in their condemnation, and so can't be beat off from the idea of *doing* something to ingratiate themselves into the favor of God; and, of course, they will not depend wholly upon Christ for justification. And it is utterly impossible for them to be saved in such a state of mind; for they do not heartily believe; and Truth itself has said, "He that believeth not, shall be damned." You did not give me a particular statement of your religious exercises, so that I *might* determine for myself whether I have judged too favorably of you or not. Self-deception in matters of religion, to be sure, is a dreadful thing; and as the heart is deceitful above all things, and desperately wicked, one can't be too close in self-examination, or too fervent in prayer to God to help in such a difficult work. Sin blinds persons respecting what ought, or ought not, to be considered evidences of grace. Let me ask, Have you seen yourself one of the greatest of sinners? Does your heart appear *worse* than *your life?* Does a sense of your vileness in the sight of God, constitute your greatest burden? Do you abhor yourself, and repent in dust and ashes? If you could have the offer of living in sin now, and going to heaven at last, would you be glad to accept it? Are you reconciled to the doctrine of Divine sovereignty? And have you felt willing

to surrender yourself into God's hands, and leave it with him to determine your future destiny? Has it ever seemed so just for God to enter into judgment, and cast you away, that you have been ready to say you must justify him if he condemns you forever? Did you ever feel glad that you cannot deceive God, and that he knows the worst of your heart? On what account can a holy God justify so vile a sinner? How do you feel when you pray? Did you ever feel as if your prayers were nothing but mockery, and were abominable in the sight of God? Do you love Christians because they bear the image of God? Do you ever long that others may become Christians, who are now in the gall of bitterness? Some of these questions I should be glad to have you answer when convenient. If you have not experienced a saving change, I pray God that you may. It will be but a little while before we shall all be in eternity; and it will be then determined who are real Christians, and who are self-deceivers. Then every one must give account of himself to God; must pass examination before him whose eyes are as a flame of fire, and who will search the inmost recesses of all hearts. That you may be able to stand in that great and awful day, is the prayer of your affectionate uncle.'

Thus faithfully did he probe the heart of one who feared that he had too good an opinion of her. Thus anxious was he that she should not mistake on the great question of being, or not being, a Christian. And doubtless after receiving the above, she thought very little of what might be his judgment of her case.

Leaving Brunswick about the middle of December, he returned and spent there two Sabbaths in January, and four more in May and June. In summing up an account of his labors here, he says: 'The religious attention in Brunswick the year past has been very great. More than two hundred persons have been added to the several churches of different orders.'

The cause of evangelical piety in the place is greatly indebted, under God, to his labors at this time. Congregationalism especially was previously low. The church a few years before embraced only seventeen members. (See Green. Eccl. Sketches.) And it contained so much of the element, which, when the lines were drawn, developed itself as Unitarianism, that, but for the addition to its piety and numbers now received, it would probably have gone over to that belief. Persons well qualified to judge, regard him under God, as the means of saving it from that result. Most of the number above specified, joined other denominations: but enough were added to the Congregational Church to decide its subsequent character.

The writer has not the means of determining how much of the missionary years ending in May, 1815 and 1816, he spent in the employ of the Massachusetts Missionary Society. But in their Report at the annual meeting in May, 1816, the Trustees thus express themselves: 'The Rev. Mr. Sewall has been in the service of this Society the most of the time for fourteen years. Of his fervent Missionary spirit, his indefatigable activity, and his more than ordinary success, there have been many gratifying proofs exhibited to the society at different times, and there will be, as we devoutly trust, many joyful witnesses at the appearing of the Lord Jesus.'* At this meeting he also received an appointment for twenty weeks of the year ensuing.

The former part of 1817, (excepting the Sabbaths at Brunswick, just named,) he spent in the vicinity of his residence. A few drops from a shower of mercy which was descending upon Fayette, fell upon the south part of Chesterville, in consequence of which a small addition was made to the Church to which he belonged. He also speaks of a few conversions in Wayne, some special attention in Thomaston,

* Panoplist and Miss. Mag., July, 1816.

and a revival in Temple. Of a Sabbath which he spent in Mercer, in March, he says: 'Truly, I think God helped me to speak his truth with a degree of clearness, pungency, and affection. The house was much crowded; the assembly appeared solemn; and a number wept under the word.'

From the notices we give of the lively state of his religious affections and the interest he felt in the duties of the ministry, it would be wrong to infer that his religious life was not, more or less, checkered with variety, like that of other Christians. He felt that he bore about with him a 'body of death;' and from outward occurrences, his trials were sometimes severe. At one time we hear him complaining: 'It seems to me lately that I have lost a great part of my fervor in secret prayer, which ought to be alarming.' This, however, did not long continue. At another, he was going toward a lecture, 'severely tried in mind' by some unspecified cause. Arriving at the place, he was pained to find, that, through a mistake in the time, the assembly had been long waiting. He thus had no opportunity to retire and cast his burden upon the Lord, and seek help for the occasion. He was not, however, deserted. During the singing he looked upward for mercy, and proceeded. And his record of the occasion is: 'God mercifully relieved my mind and helped me. Oh, how good is God! In the midst of corrections he supports. Oh, that I may feel bound to obedience by all the chords of love.'

Not long after leaving Brunswick, in June, he returned to Topsham. Here Divine influence was descending; and he had the pleasure to address crowded and attentive assemblies, and to direct burdened and weeping sinners to Christ, and to witness the peace and joy of newly-converted souls. He speaks of a lecture he here preached from Gen. 24: 49, "And now if ye will deal truly and kindly with my master, tell me; and if not, tell me; that I may turn to the right hand or to the left," as being the most solemn and interesting

season that he had enjoyed in that neighborhood. He speaks also, of a lecture which he preached in Brunswick a few days afterwards, from Prov. 8: 17, "I love them that love me," etc., as being peculiarly delightful to his soul. He labored in Topsham six weeks; but he has not favored us with the number of hopeful conversions during the time, nor during the whole season of interest there.

From the 'Society for promoting Christian Knowledge,' he had received an appointment for a mission of three months in the eastern part of the State. Upon the duties thus assigned him, he entered soon after leaving Topsham. The route which he took was essentially the same as that which he had taken thrice before. And he went with the same desire to save souls, and labored with the same activity and diligence, as at other times. The strength of his desire has occasionally left its traces. 'Longed to be instrumental of good to souls;' 'Had a solemn time, and hope some impressions were made. If any good is done, God is entitled to all the glory. Instead of asking that I may have souls as the crown of *my* glory, I have asked of late that Christ may have souls, through my means, for the crown of *his glory*. It will be glory enough for me, if he makes use of me, as he did of clay in the days of his flesh, to open the eyes of the blind.' Of a Sabbath soon after this he says, 'In the first prayer in the afternoon, felt uncommonly drawn out to God for the conversion of souls; and in speaking enjoyed liberty, solemnity, and tenderness.'

At Machias and East Machias, an interesting revival of religion had existed, and was still in progress. In Machias, he visited the jail, and conversed with a prisoner committed for debt, whose confinement had been hopefully the means of his conversion. At first, he wished to take revenge on his prosecutors, and sought various ways to obtain release, or at least the liberty of the yard. But not succeeding, he turned his attention to the Bible, and began to read it. The result

was conviction of sin, and an apparently genuine conversion; and the man felt that he had 'reason to thank God for his imprisonment.'

While at Lubec, a Rev. Mr. B., who heard him preach, bestowed considerable commendation on the sermon. This occasioned him some grief and sorrow. The next morning he wrote, 'Had a very mortifying sense of my folly and wickedness of heart in being so ready to take credit to myself from Mr. B.'s commendation. I thought of Herod, who was struck dead and eaten of worms because he gave not God the glory. Tried to ask God's forgiveness; and afterward having an opportunity, asked Mr. B's also. Oh, what a miserable sinner I am!' (Mr. B., we should think, had quite as much occasion to ask his forgiveness.) A short time after this, he experienced a mortification while offering the last prayer on Sabbath afternoon, which, with his reflection upon it, is worthy of being preserved. 'By means of a roving thought, a very unsuitable expression escaped me. This occasioned mortification and very painful feelings. I deserve such rebukes. How often have my thoughts roved from God in secret, and I thought nothing of it. Oh, that this stumble may be sanctified to make me more careful and watchful in future!'

A circumstance which occurred a little before this shows how careful he was to guard against the intrusion of improper thoughts on the Sabbath. On the morning of the holy day, a letter was handed to him. He cast his eyes upon it, and saw that it was from his wife. As the seal was not black, he concluded that all was well, and placed it in his pocket for the morrow's reading, lest his mind should experience interruption, 'in the solemn duties of the day,' from any secular matters it might contain. These duties he regarded as extending to the end of the day; and when the hours of the next began to come, he awoke, and lighted a candle, and enjoyed the treat of a communication from his much-loved

home. Some may call this being "righteous overmuch;" but he had no fear of keeping the Sabbath day too holy, or of guarding too watchfully against mental profanations. Some may think, that to delay the perusal of a letter received from an absent family, would occasion more disturbance to the thoughts, than to read it. To a mind less inured to the discipline of self-denial than his, or less intimate in its communion with God and heaven, this might be the case. But disqualification for the duties of the Sabbath, or disturbance in them, is no small evil in the estimation of a mind possessing a right view of their holiness and importance. He doubtless anticipated that the letter contained some details of business or of every day occurrences, which were unsuitable to occupy the mind in holy time. And under these circumstances, there can be little doubt whether the course he took was not most pleasing to God and safe to himself.

On his return, he descended Chandler's River, and visited the islands and Mispecky Reach and Jonesport. Here, considerable special religious interest had recently existed. During the ten days which he spent in this visit, the record of one is here given. 'Visited two families in the morning, and then retired to a wood, and spent the time from about nine o'clock to three in fasting, humiliation, and prayer. Not going from my lodgings, I had no Bible with me; but could recollect several passages of Scripture which were appropriate to a number of things which I had on my mind. My whole soul was humbled within me in confessing my sins, original and actual, with their aggravations, and pleading for pardon only through the blood of Jesus. Think I was enabled to take hold of pardoning mercy, viewing Christ as undertaking my cause from eternity, and bearing the burden of my sins in the garden and on the cross. My soul seemed to melt within me in thinking of this wonderful atonement, made at such expense for me and other sinners. Longed for sanctification. Entreated, among other things, with strong wrestlings, that

God would lay such a sense of the worth of souls upon ———, that he will feel constrained to devote himself to the ministry; and that I may live to lay my hand on his head, consecrating him to the work.* Wrestled with God to an agony in the case of H. H., that if he is innocent, his righteousness may appear; and if guilty, that this may be so manifest that no room for doubt will remain. Pleaded the glory of God, his honor, his bleeding cause, etc., as reasons that these petitions should be granted. Had a good day. Left the wood, and visited four families, and preached in the evening. Took no sustenance during the day, till just before sunset.'

Being disappointed in obtaining a water passage up the bay and river on his return, (except for a short distance,) he travelled on foot — not less than 'ten miles' — carrying his post-bags, which were 'as heavy as half a bushel of corn;' and then preached in the evening.

During this mission, we have one instance, among many, of his care of his reputation as a minister. He had occasionally made some memoranda on newspapers which he had sent home. That this might be unlawful, he had not suspected, till the thought was suggested to him by a friend. On examining the law, he found that he had done wrong, and felt that he had thereby exposed the interests of religion. 'Thought much, (he says,) of the passage, "Abstain from all appearance of evil." Felt that I had not sufficiently attended to it in this particular. It would be altogether just, were I left to do things which would sink my reputation, and were I entirely laid aside, as a useless instrument. The unhappy

* The profession of the ministry was far from the thoughts of the writer at this time; and he knew not that such intercessions had ascended from any one in reference to him, till, in the preparation of this work, his eye rested on this remark. Seven years after, in the same month, the hands now raised in prayer were employed in the act of consecration so ardently desired.

indiscretion disturbed me much in family prayer; and I feared that it would in my lecture this forenoon. But I obtained such relief as to have a solemn, comfortable time. Many were affected under the word. Oh, that their impressions may not be like the morning cloud and the early dew!' For years he had felt a deep interest in the education of pious young men for the ministry. And during this mission, (as on a few occasions before,) he interested himself in obtaining a little assistance for the Bangor Theological Seminary, then in its infancy, under the name of "Maine Charity School."

On this mission, he visited a few places where he had not been before, as Cooper and Charlotte, then unincorporated plantations; — settlements in the latter, having been commenced only seven or eight years previous. On his return, he visited Brooksville.

A few weeks in the commencement of 1818, he spent in the vicinity of his residence; and on the nineteenth of February, he assisted in embodying a Congregational Church in Wilton, of eight members. A few days after, he left to perform a three months' mission in New Hampshire, under the direction of the Society for Promoting Christian Knowledge. In passing to the field of his labor, he spent a Sabbath in Bethel. Here, a revival of religion had recently existed, — in consequence of which, about fifty were regarded as having passed from death to life; some thirty of whom had united with the church, and others still were in a state of anxiety.

Excepting three Sabbaths, which he spent in Stratham, his labors in New Hampshire were confined to Gilford, Meredith, and vicinity. Here, the Spirit, in greater or less amount, appears to have been descending. Of a Sabbath which he spent at Centre Harbor, soon after arriving, he says, 'It was truly a solemn time. The people were all attention, and many were in tears.' A few days after, he visited Gilmanton. Here he speaks of 'considerable attention,' under the labors of a Mr. Stratten. He tarried a little, and preached

three lectures. Of the last of these, which was in the south part of the town, he says, 'The place was crowded, and the assembly solemn. Do not know as I ever enjoyed a more solemn season. The people seemed to be all attention, and many tears were shed. Have been quite hoarse of late, so that speaking is somewhat difficult and laborious. But this evening I forgot myself, and at the close of meeting, was surprised to find that it had occupied two and a half hours.' A correspondent speaks of the revival here, as having commenced about the first of June, and as originating in the reading of the tract, "End of Time," in a circle of young ladies. He describes the work as powerful, and as being greatly promoted by the instrumentality of the subject of this memoir.

At Loudon, (near Concord,) which he visited, an outpouring of the Spirit was enjoyed. In a lecture at Northwood, many wept. One man in particular, appeared deeply affected. After meeting, in company with two or three others, he visited him, and found him solemnly impressed. He had a pious wife, and had had a pious mother. They sung the Hymn,

"Vain are the hopes that rebels place
Upon their birth and blood;
Descended from a pious race,
Their fathers now with God."

He then led in prayer; 'and it did seem (he says) as if we drew near to God with some degree of humble confidence, and pleaded for Mr. C. Cannot but think that he will become a Christian.'

In Pittsfield, he speaks of the sudden death of Rev. Mr. Sargeant, minister of the place, which occurred about the middle of March. Having preached in the forenoon, on the Sabbath, he had opened the afternoon services, singing the Psalm, "Behold thy waiting servant, Lord," and the Hymn,

"Now to the Lord who makes us know," the last lines of which are,

> "Come, Lord, nor let thy promise fail,
> Nor let thy chariot long delay."

He had little more than completed the exordium of his sermon, when he faltered and fell in the pulpit, by a paralytic shock, and survived only a few days. He had often said that he hoped he should die preaching.

Of the hoarseness just mentioned, we hear again a month afterward. And it continued a while longer. Sometimes it was very difficult for him to speak, even in family visits. He was also, at the same time, afflicted with rheumatism, so as to make him somewhat lame, and render it quite difficult to put on and off his clothes. And he was otherwise unwell. Still he pressed on, and diminished very little from his customary amount of labor.

After completing his mission in New Hampshire, he attended the anniversaries at Boston. Besides being in the employ of the Society for Promoting Christian Knowledge, six months of the current missionary year, he had spent some weeks in the service of the Massachusetts Missionary Society. On his journey homeward, the first of June, he spent a few days in Biddeford and Saco, and speaks of a revival of religion in both these places.

The next three months, during which he labored in the neighborhood of Chesterville, affords nothing of special interest, except the forming of a Congregational Church in Freeman. The necessary measures were taken by a council, on the ninth of July; and the formal adoption of Articles and Covenant, and the reception of the body thus organized, into the fellowship of the churches, took place on the following Sabbath.* In this solemnity he officiated, and administered

* The 12th instant.

the Lord's Supper. The church embodied, consisted only of seven members.

This year and the next were somewhat remarkable for the amount of thunder and lightning, and the destruction of property and life by that means. Our venerable friend appears once to have narrowly escaped a fatal blow from one of these bolts of heaven. He was on the road between Freeman and Anson, Sept. 2d. He had been overtaken by one shower, which had detained him a while. Another was coming; and scattering drops of rain began to fall; when, 'a clap of thunder (he says) came so near me, that I was not sensible of seeing the flash. It seemed to be behind me, and struck me forward, and, for a moment, mazed me. My horse started, and for two or three leaps I thought I should have been thrown; but I succeeded in curbing her. After my momentary maze, I heard the rest of the report, which was very heavy. Had I been on my feet, I should probably have been prostrated. Just as easily [as to order it thus] God might have directed the bolt, and struck me dead on the spot! But mercy prevented. Oh, that the remainder of my life may be devoted to his service.' In the forenoon of that day, he had had a solemn time in preaching from the words, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh;" and thus near did he come to having the solemn declaration verified upon himself.

Before the middle of September, he left again for a mission in New Hampshire. In passing, he spent a Sabbath in Fryburg. At his third service, he preached from the words, "Come, for all things are now ready." He enjoyed much liberty; and his hearers gave solemn attention. On returning to his lodgings, he found that the attention of a member of the family had been arrested. He conversed with her, while her tears flowed freely. 'In secret (he says) had my desires exceedingly drawn out to God for her. Oh, that she may become a new creature.' The seed which he sowed was

generally watered freely with his tears. And in this case, it may be a question whether the awakened person shed more than he did in pleading with God in her behalf.

His field of labor in New Hampshire was the same as before, and the dews of heavenly grace appear to have been distilling, at least, on some parts of it. He speaks of solemn meetings and special attention in Meredith; and were it possible to recover the reports which he made to the societies for which he labored, we should have a more full and interesting account of the state of things in the regions where he preached, than is preserved in the simple record of every-day events in his diary.

He records a somewhat striking case of awakening which occurred at Gilmanton. He had preached an evening lecture from Jno. 5: 40, "Ye will not come to me that ye might have life." On leaving the place of worship, a young man caught one of his hands in both of his, exclaiming, 'I am a great sinner! can you pray for such a poor sinner?' 'Yes, if the Lord helps me; you must pray for yourself.' 'I can't, I am such a great sinner I am not fit to pray. Oh, can you pray for me? Is there any mercy for such a great sinner?' Accepting an invitation which he pressed to spend the night at his lodgings, he conversed farther and prayed with him, reading the fifty-first psalm, and endeavoring to lead his thoughts to the fountain of iniquity within him, from which all outward transgression proceeds. Directing him, among other things, to read the Bible; the poor youth replied that he had probably never read the amount of ten chapters in his life! During the night the young man tried to lift up his heart in earnest prayer to God for mercy, and appeared still to be deeply impressed. With tears in his eyes, he said that he never felt himself to be a sinner before the previous evening. So much of passion appeared to be mixed with this case of awakening, that the instrument of it, while he prayed and hoped for the best, feared that it might not prove abiding.

Seeing him, however, some ten days afterwards, he had more hope that he had been truly humbled. It is not strange that one who had had such deep acquaintance with his own heart, so much knowledge of human nature in general, and whose observation had been so extensive, should be fearful of the genuineness and permanence of apparent convictions where the passions are strongly excited. The surface of the soul, (so to speak,) may be greatly agitated by a sudden gust which passes over it, where its depths are not moved. Against mistakes of this kind, he was ever watchful. And an event which had occurred in a meeting a little previous to the above, led him in secret, while uncommonly drawn out in prayer to God for the conversion of souls, to plead, even to an agony, that he would accomplish a work there, characterized by calmness, power, and scriptural views and saving issues in its subjects, and free from tumult and irregularity. And it was proper to urge such petitions; for he well knew that strong passionate excitement, connected with religious awakenings, forms a kind of hot-bed where false hopes spring and are cherished, and that, as a consequence, souls are deceived and ruined.

And while he was awake to the faults of others, he was awake to his own. Anything in his deportment, which tended to counteract the influence of truth, he deeply lamented, and before God, deprecated its consequences. One Sabbath evening he related rather an amusing anecdote about 'Father Moody.' 'For this, (he says,) my heart afterwards reproached me, as it tended to promote levity in the children, and might erase serious impressions from their minds, if any had been made. Oh, what an imperfect creature I am. I often fear that I shall destroy souls instead of saving them. I am so much like those spoken of in Scripture, who caused the people to err through their lightness, that I deserve to be turned out of the vineyard, and never made use of again. Oh, that God would counteract this evil tendency of my

nature. Lord, press this disposition into thy service — sanctify or destroy it, that I may not dishonor thee thereby.' During a part of the night his eyes were held from sleep by the thought of his folly: and he lamented it before God, and sought forgiveness and grace to be more watchful and circumspect.

In Guilford he received at least one cheering evidence that his labors there the previous spring were not in vain. A man then impressed, came into his room, who, on being questioned, gave a circumstantial account of a change which had taken place in him. His views of his guilt and helplessness were uncommonly strong and clear, and he gave pleasing evidence of having been truly converted. For this instance of the success of his labors, he thanked God and took courage.

During this and his previous mission here, a flourishing Sabbath School appears to have existed at Meredith Bridge, where he principally preached. It met both before and after meeting, as a record of his frequent attendance shows.*

* While here he received from John Shepard, Esq., an account of the origin of the Freewill Baptist denomination in this country. The statement may be worth something as a historical fact, and is given on the authority of the relater. This Mr. Shepard said 'that he and Edward Lock dissented from the Calvinistic Baptists in 1780. A Council of Baptist Ministers, which was called to set apart Mr. Lock to the ministry, on ascertaining his Freewill sentiments, refused to do it, and declined to hold him longer in fellowship. One Tosier Lord, an ordained Baptist Minister, said, If you withdraw fellowship from Lock, you withdraw it from me, for I am of the same belief, etc. They accordingly withdrew. A while afterward, Mr. Lord, with the help of some private brethren, ordained Mr. Lock; and also set apart Mr. Shepard, [the narrator] as a Ruling Elder. By others they were called 'Freewillers.' That was their origin. Afterward they consecrated Mr. Randall, of New Durham.' This statement is corroborated by Elder Samuel Beede, formerly one of the editors of the Morning Star, who says, 'In North America, in the year 1780, the first Church of this denomination was organized at New Durham, N. H., under the pastoral care of Elder Benj. Randall.' See Rel. Enc., art. Freewill Baptists.

When he had finished this mission he received an appointment to perform one of three months in Stratham, N. H. Without visiting his family, he entered upon this about the middle of January. He had continued a little more than a fortnight, when he heard joyful news from home. A revival of religion had commenced in the place; a dozen or more had indulged hope; many were under deep impressions, and, among these, some of his own children. This information was so unexpected that it struck him with astonishment. A multitude of thoughts rushed in upon his mind; and his feelings were indescribable. He longed to be there; but how could he dispense with his present engagement? Had he gone home at the close of his previous mission, he would have been there at its commencement; and now, possibly, the cloud of mercy, so sudden in its rise, and so rapid in its progress, might pass over before he could reach the place, after fulfilling existing appointments and making the requisite arrangements. Would any of his children become pious? Would no prejudice to the cause of truth and the interests of souls result from a want of competent instruction at such a critical time? And to add to the emotions produced by these and similar thoughts, his horse, in consequence of a recent injury, was unfit for use. He spread the matter before God, and asked direction. Under existing circumstances he could not, of course, remain contentedly where he was, unless the indications of Providence that he should, were too plain to be mistaken. On inquiry he found that his horse was better; and he ventured to enter upon arrangements for leaving as soon as he consistently could. A few days more found him on his way to his much-loved home, possessing now stronger attractions than ever before. On arriving he found that four of his children were indulging hope. 'If they are really converted, (he said) what an abundant mercy! God has remembered his covenant, and become the God of my seed. It is not in vain to exercise faith in his covenant — it is not in vain to pray. God is a hearer of prayer.'

The next day, after visiting some, he attended a conference in the afternoon, and heard a number of the subjects of the work relate the exercises of their minds. He found reason to think that the changes wrought in his own family, (as well as in the minds of others) were real. And he exclaimed, 'Oh, what reason have I to be thankful. Sometimes I can scarcely realize it possible that I have five new children — one formerly, and four now. I sometimes think of that passage, "When the Lord turned again the captivity of Zion, we were like them that dream."' And he was not the only one who felt that what their eyes saw could scarcely be a reality. The work was as unexpected, and almost as sudden, to those who were on the ground, as it was to him. As far as is known, no one was expecting it. If any special quickening among Christians, or any increased spirit of prayer preceded the appearance of cases of anxiety, and soon, of conversion, it was so inconsiderable or so confined to the devotions of the closet, as not to be particularly apparent. It appears to have been a sudden visit of mercy resulting from a long-accumulating influence of prayer before the throne. A few cases of unusual thoughtfulness existed toward the close of December. The district school * commenced early in January; and there the work soon became solemnly apparent. Cases of awakening and hopeful conversion followed each other; and some particular days were invested with a solemnity which will never be forgotten by those who witnessed it. This is not the place to give an account of the work, or cases and facts might be stated which would deeply interest every pious reader. Suffice it to say, that, during the school, which was somewhat less than three months, about two thirds of the pupils indulged a hope of having passed from death unto life. Out of the school, too, among all classes, wonders of saving mercy were wrought — scarcely a house

* Taught by the writer.

was passed by. The work was as general and glorious as the fatal calamity five years before had been indiscriminate and desolating. Tares, indeed, were among the wheat; false hopes were indulged. But the lapse of more than thirty years justifies the remark that it was a rich and glorious work of grace, for which many doubtless will bless God to all eternity.

He who had long prayed, and wept, and labored for the salvation of his children and neighbors, now had occasion to rejoice, and bless God that his desires were granted. He had the happiness of seeing some in middle life, and many of the young rejoicing in the Lord; and others, with anxious hearts, inquiring what they should do to be saved. Thoroughly impressed, indeed, as he was, of the deceitfulness of the human heart, he rejoiced with trembling. Of some, he was ready to stand in doubt, in reference to whom the joy and confidence of those who were less discriminating were apparently unqualified. But his *joy* could not, on this account, have been in reality less; since, the greater the power of discernment, the higher must be the pleasure where the genuine is seen.

Some weeks after his return, he enjoyed the satisfaction of receiving to the church, among others, his wife, and a son and wife. His seat at the table of the Lord that day was rendered delightful by a circumstance which had never before occurred. 'My prayers (he says) are so far answered, that my wife and I sit at the same communion-table together, and some of my children are become as olive plants round about the Lord's table. I am unworthy to live to see this day.' A few weeks after, he received, with others, another child to the visible kingdom of Christ. It was the fourth of July; and, partly in view of God's goodness to the nation, and partly in view of the rich spiritual blessing just bestowed, he preached from the words, "He hath not dealt so with any nation; praise ye the Lord."

This outpouring of the Spirit was made the means of ful-

filling the desire of his heart in another respect. It so exercised the mind of the writer, who, as Providence ordered his occupation, had much to do with the youth who indulged hope, that, in the following autumn he saw him a member of a Theological Seminary.

Special religious interest existed this year in a number of towns in the vicinity; though in none of them was the work as powerful as in Chesterville. New Sharon, Industry, and Anson were visited more or less at the same time, and Vienna near it. In other places some movement is thought to have existed; and he received to the churches in Anson, Industry, Wilton, Temple, and Strong, a number of persons. In Kingfield, also, on the third of October, he gathered a church of eight members.

The reader will naturally anticipate that he could not pass through such a season of interest without the existence of much special, earnest intercourse between him and God. But the difference between one who habitually lives near the throne of grace, and one who seldom wakes up to real earnestness except at such times, should be borne in mind. The former will be active and fervent when no special interest exists. He may, perhaps, be more so, on this very account. The fact that all are slumbering together, may be more affecting to his mind, and call forth more agonizing supplications than when Christians are, in good measure, awake, and sinners are agitating the hopeful inquiry, "What must I do to be saved?" Before that time comes, his wrestlings may have won the blessing; and you may look to him in vain, for that increased spirit of prayer, which you see in others. It would not be easy to conceive how the subject of this memoir could possess more intense anxiety, in prayer, for his family, and neighbors, and the region around him than he had, at some previous times. Interesting notices, indeed, appear at this time in his diary; but not more so than some which have been already introduced.

Remaining at home, as he did most of this year, he saw many things of a worldly nature which required attention. And he did not feel at liberty entirely to neglect them. Still, he did not forget, that to labor for the salvation of souls, and the advancement of the cause of Christ, should be his principal business. His conscience was awake to the claims which these had upon him, and to any undue intrusions which secular business might make upon his time. An entry in his diary shows the activity of his moral sense in this respect. The special religious interest had passed by. No case of conversion had occurred for months; and no instance of peculiar seriousness existed. After occupying most of a day in a piece of common labor, he said, 'Felt some sense of guilt in the evening that I had not visited some to-day, as the business I attended to was not pressing. Sometimes think of my *ordination vows* with solemn concern, lest I violate them. O God, deliver me from the sin of perjury.' Some two months afterward he was pained by similar feelings, occasioned by coldness and wanderings of mind during the duties of the Sabbath. A peculiar matter lay upon his hands, in which he was necessarily and deeply interested, and in which, unhappily, he had experienced some disappointment.* A mind must have been in a peculiarly heavenly frame to have experienced no intrusion of worldly thoughts under the circumstances in which he was placed. Still, he felt that no posture of worldly affairs could constitute an excuse for deviating from the strictness of the Divine injunctions, and that nothing of the kind should interfere with the spirituality of the duties and services of holy time. Hence, after the Sabbath above alluded to, he says, 'The day was not as comfortable to my soul as some Lord's days have been. I found it difficult to keep the cares and business in which I had become engaged

* The readiness of a place for the family of the writer, who had removed to the neighborhood of Bangor Theological Seminary.

out of my mind. Evil sometimes attends needful business. O God, pardon my great and sinful imperfections, for Christ's sake alone.' The same matter had troubled him the previous Sabbath; and the following entry, which he here made, shows how he felt about it. 'Last Sabbath night I awoke, and felt afraid that blood-guiltiness would be charged upon me; and it will be a miracle of mercy if it is not so at last.' He greatly feared lest unfaithfulness in him should occasion a failure of salvation to others. Hence, at another time, after a Sabbath, in which he enjoyed not those tokens of the Divine presence and assistance, which he always earnestly desired, we find him in his closet, the following morning, pleading earnestly with God to avert from his soul the charge of blood-guiltiness.

The fruits of the revival in Chesterville were shared by the Freewill Baptists, Calvinist Baptists, and Congregationalists. One effect of it on the latter church and society,—especially as they owned about half of the meeting-house, now finished and dedicated,*—was to make them feel the need of a pastor. On the 22d of June, 1820, the church unanimously requested him to assume the responsibilities of this office. He accepted the invitation, and the 9th of August was installed. This, however, as the church was small, and those who acted with it, were few and feeble, was only for a portion of the year. For the small sum of four dollars per week, he agreed to labor with them at least one quarter of the time. This gave him opportunity to gratify his prevailing inclination for a missionary life. In entering upon his new duties, (which, however, was not on the Sabbath next following

* It was dedicated May 31, 1820. In the forenoon, a meeting for thanksgiving and prayer was held at the house in view of the revival which had been enjoyed, and that God had succeeded their efforts in erecting a house for his worship. In the afternoon, the appropriate services were performed. In these, Rev. Messrs. Gillet, of Hallowell, and Sewall, of Sumner, participated. The former preached.

his installation,) he preached from Ezek. 33 : 7, "O, son of man, I have set thee a Watchman," etc. 'Had a *very* solemn season (he says); felt my responsibility as a Watchman. O that I may be found faithful, and not have the blood of souls required at my hands.'

CHAPTER VII.

TOUR EASTWARD. — JOURNEY SOUTH. — ANOTHER AGENCY FOR BANGOR SEMINARY. — PREACHES TO SEAMEN IN PORTLAND. — DEATH OF A DAUGHTER.

A PART of the winter and a part of the autumn of 1820, he spent at Castine. Here some special religious interest existed. A few days after he arrived, he found a few who were in a state of anxiety; and soon some began to hope. At the commencement of his labors here, he observed a day of private fasting and prayer. 'Had a good day, (he says). Besought God in earnest prayer; and experienced much freedom in pouring out my soul to him for many things; and among others, for the conversion of my son D———.' He probably little thought that he was thus virtually praying God to raise up a pastor for the church, for the existence of which his labors were preparing the way. But He who abounds in goodness, sometimes, in answering the requests of his people, exceeds their expectations.

Occasionally, his diary contains a sketch of the train of thought which he pursued in his sermons. No accurate theologian will expect, from one of so little education, and whose mind had not been disciplined in the niceties of criticism, and whose sermons in general were hastily and roughly prepared, plans which will sustain a rigid examination. Still, one now and then may be interesting to the reader, as exhibiting the manner in which he handled subjects. Two are here given, which were used in succession on the Sabbath. The first was from Matt. 6:23, "If therefore the light that is in thee be darkness, how great is that darkness." 'I. To show

what light may be in persons, and yet be darkness: — (Natural, Speculative, Erroneous, Enthusiastic, etc.) II. How may that darkness be termed great? — It is *total* in the heart; It affects all the other powers of the soul; It prevents people from doing any work for God; It is of the nature of the gloom of hell; It insures misery; Without repentance, it will last forever.' — The second was from Eph. 5: 8, "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light." 'I. Show how those who were in darkness, become light in the Lord. II. The obligations of such to walk as children of the light.' Enjoying a comfortable measure of freedom and solemnity, it cannot be doubted that he made an impression.

His diary furnishes incidental notices of persons in an anxious state of mind, and of cases of hope in Castine. But he has not favored us with any account of the duration or extent of the work. In August, however, while he was laboring elsewhere, a second Congregational Church was formed here, principally, at least, of resident members belonging to the church in Bluehill.* On the last Sabbath which he spent here at this time, he received three to this church, and administered the Lord's Supper. After an evening lecture on that day, by Rev. Mr. Jackson, recently from Bangor Seminary, he says, 'I gave an exhortation, and prayed. Had my feelings very much wrought up in exhorting and in prayer. Directed my remarks to the men. A number of females have been wrought upon, but not a male, lately. Oh, that God would take a dealing with them, and translate them out of the kingdom of Satan into the kingdom of his dear Son. The Lord has need of them. Don't know that I ever felt more importunate in prayer for souls.' While here, he felt much in prayer for some particular families, which have since been greatly blessed.

During his labors here, he interested himself in making

* Greenleaf's Sketches.

some collections for 'The Maine Charity School.' In April, he visited Deer Isle, apparently for this object. Here an interesting revival of religion was in progress, under the labors of Rev. Mr. Wines, who had recently left the professorship of theology in that 'School.' About forty had indulged hope, and others were anxious. His diary for this year also mentions a revival in Winthrop, and another in Hallowell — the latter more powerful and extensive than any which had been enjoyed there before.

In the former part of 1821, he took a tour to the eastern part of the State, passing over the same ground as heretofore. The winter was severe; and he speaks of crossing the head of the bay, from Surry to Trenton, on the ice; and of going on and off Mount Desert Island, and of crossing at the ferry-way at Sullivan, in the same way.

In one of the eastern towns, he attended the funeral of a man, whose death should be a warning to those who are neglecting their immortal interests; and especially to those who are disposed to yield to improper indulgences. The man had been intemperate. When told by his physician that he could not live, he sprang from his bed, and walked across the room in agony, exclaiming, 'I cannot die! I am unprepared!' And in such a state, his reluctant soul was

> ——— "Forced away,
> To seek its last abode."

The anguish of such an hour, even to say nothing of what lies beyond, is well avoided by a whole life of prayerful and self-denying piety.

At Robbinston, he enjoyed a season of peculiar interest. Of a Sabbath which he spent there he says, 'Felt very desirous of doing good to-day to some soul or souls.' And yet he seems to have been oppressed with a sense of his unworthiness. 'I am such an impure, filthy vessel, that I am unfit for the Master's use. Oh, to be purified, and be the means

of good.' He enjoyed very solemn seasons in the public duties of the day. Of the place he says, 'Find here a number of pious females, who have unbelieving husbands. I long for their conversion. Several of them are steady, moral, amiable men.' Of one man he says, 'Felt such a desire that Gen. B——r should become pious, that I could scarcely contain myself in the meeting and afterwards, [lecture in the evening]. Pleaded for him and wife in the devotions of the family and closet. Oh, that God would glorify himself in their conversion and salvation!'

On his way to Dennysville the next day, where he was to preach in the evening, he says, 'Earnestly besought God that he would bless the opportunity this evening, as it will probably be the last time that I shall lift my feeble arm to aim a blow at Satan's kingdom here. Preached from Zech. 2:4; and truly it was a solemn season. The assembly was full and attentive, and did not appear to be weary, though the meeting was two hours long. Felt as if I was doing my last work here, before I should meet them at the bar of God.' He also enjoyed a very solemn season in a lecture at East Machias.

At Eastport, where a small orthodox Congregational Church had been formed a few years previous, he found that a church had been organized on the 25th of February, on 'Unitarian principles,' by a Rev. Mr. Bigelow, who was preaching there. With this church, the society in general appear to have sympathized.

This tour, which occupied the most of February and March, appears to have been taken to solicit aid for the 'Maine Charity School.' But, though doing what he could for that, he remembered that his great business was to be instant in season and out of season, in labors to bring souls to Christ, and train them for heaven.

After returning from this tour, (excepting an absence of a journey to Boston,) he labored in the vicinity of his residence

till near the close of October. During that time, we shall do little more than give a few extracts from his diary.

Sabbath, April 22d, he preached in Chesterville. 'Enjoyed, (he says,) a good season, especially in the afternoon, treating upon the doctrine of election. [His text was Eph. 1: 4, "According as he hath chosen us in him," etc.] Whatever others may think about this doctrine, I *do love* it, and love to preach it. I have often noticed, that when I have attempted to treat upon the subject, I have enjoyed much of the Divine presence and assistance. It seems to me to lay at the very foundation of all religion. If God had not undertaken the work of man's redemption, no being could have undertaken it. Oh, the matchless love of God, that he should choose us in Christ before the foundation of the world, that we should be holy, and without blame before him in love!'

The separation of Christians from each other, especially at the Lord's Table, was peculiarly repugnant to his feelings. Toward the close of May, he exchanged with a Baptist clergyman, to give the Calvinist Baptist Church which had been formed in Chesterville an opportunity to enjoy the ordinance of the Supper. For this, the Baptist brother, (returning home on Sabbath evening,) thanked him. He replied, 'So, instead of giving them a *try* on close communion, I must help *build it up*, must I? (alluding to conversation which once passed between us relative to having a Baptist Church formed in Chesterville). Why, said he, I have been thinking to-day that your being so catholic as to exchange with me for the sake of giving them an opportunity, will do more to do away with close communion, than if you should bring forward all your artillery against it. I never had my feelings so tried in my life. There were all your Christian friends around me,' etc. Oh, that God would, by some means, break down these walls of separation from among his dear children!'

After enjoying a good Sabbath at Northampton, N. H., on his way to Boston, he says, 'Oh, how abundant in mercy

is my gracious God and Redeemer to a poor, utterly unworthy sinner! What shall I render to thee, O Lord, for all thy benefits? What returns shall I make for so many mercies?'

Efforts had now begun to be made in behalf of seamen; and on the forenoon of Sabbath, June 17th, he supplied Dr. Jenks, who preached to them in a hall on Central Wharf. He spoke from Lk. 18: 13, "And the publican, standing afar off," etc. 'Think it was not in vain, (he says,) as it respects my own soul; and I hope not in vain to others. They were generally attentive, and some wept.' In the afternoon, he preached for the Doctor in West Boston; and in the evening at Park Street Church.

In September, he supplied a Sabbath at Bloomfield on exchange. 'In the morning, (he says,) felt very dull in body and mind. Tried to pray a number of times, and meditate on the Scriptures; but could get little or no nearness to God, which was a trial to me. But God was pleased to grant relief in the first prayer in the public exercises.' He had a solemn, interesting day.

The Sabbath next following, he was at Chesterville. He says: 'Rose the latter part of the night, and retired and spread a number of things before God in prayer; particularly the duties of the approaching day. Preached from 2 Thess. 2: 11, 12, and Ps. 69: 4. Baptized Mrs. B. and received her to the church, and administered the Lord's Supper. Think I have not enjoyed such a Sabbath at home since our late church difficulties.*

A short time after this, he spent a night under the same roof with a son of the widow who had formerly lived in his house, and who had recently returned from a twenty years' absence at sea. 'In family prayer, (he says,) I felt uncommonly for him; it seemed as if he must be converted. I leave him with God.'

* Some painful matters of discipline had been before the church for some time.

On the 26th of September, he attended the ordination of Rev. David Starrett at Weld.

He had manifested his interest in the 'Maine Charity School' by various little donations, and by giving to its library at one time fifty dollars worth of books from his own. He was now about to enter on an agency in its behalf in some of the middle and southern States. Previous to his departure, he so adjusted all his temporal concerns, as to save his heirs the cost and trouble of a division and settlement of his estate in case of his decease. Having completed the business, he says, 'Oh, that my spiritual concerns may be in as good or better preparation, so that instead of *deeding away* property, I may enter on the full and everlasting inheritance of heaven, through the *deed of gift* bestowed through Him who is *heir of all things;* which is put on record in the Bible, according to the eternal counsels of God. Glory to God for such an inheritance, that will never be taken away, alienated, transferred, or lessened.' Being about to leave the next morning, he says, 'Up pretty early; got things in readiness for my departure; and had a very solemn, affectionate, and comforting season in family prayer, committing *all to God.* There I leave *myself, my wife, my children, and the church.*'

He first went to Boston, and thence to New York and Washington. Passing through Portland, he heard Dr. (then Rev. Mr.) Payson deliver his celebrated address to seamen, Sabbath evening, October 28th. Of this he says, 'The seats both sides the broad aisle were assigned to mariners, and were all filled. The house was so crowded, that numbers went away. The address was solemn and good; numbers wept. After the discourse, several applied for a copy for the press. He was reluctant; but I hope it will be published. It will make an excellent tract for seamen.'

As he passed on through Massachusetts, New York City, Princeton, Philadelphia, and Wilmington, he presented his object in public and private, and with the various success

common to such agencies. At Princeton, he visited the graves of Presidents Burr, Edwards, Davies, Finley, Witherspoon, and Smith; and exclaimed, "How are the mighty fallen!"

The 29th of November was the season of public Thanksgiving in Maine and New Hampshire, and he had intended to observe the day in private. But wishing to reach Washington before the Sabbath, he concluded to travel, and notice it as he could on the way. 'Had a good season, (he says,) in the morning devotions, with reference to it, and part of the way on my journey. I enjoyed some satisfaction in praying for my absent family, particularizing its members; and in trying to be thankful for the mercies conferred on them and me.' At Washington, he observed a day of private thanksgiving and praise. 'Some portions of it, (he says,) were very precious to me. In my devotions, I felt a sweet reliance on God for direction. Here I came by his direction; and now I waited his will respecting what it was my duty farther to do. Think if I was ever willing to be under Divine guidance in any case, I was in this. Trust God will condescend to open the path of duty, and help me to walk in it.'

He remained in Washington and the immediate vicinity, from the first to the nineteenth of December, presenting his object to different persons, a number of whom patronized it. Among the most liberal of these, was Hon. J. Q. Adams. At Alexandria he spent a week, and received a few donations.

In Richmond, which he reached the 18th of January, he visited a church, nearly finished, standing on the site of the theatre which was burnt not long before, in which about one hundred and fifty persons perished. The bones and the ashes of the unhappy sufferers had been collected and buried, and a monument erected over them in the front porch of the building, giving to the edifice the name of 'Monument Church.'

Here he found an agent soliciting aid for 'the College at

Washington;' and he passed on. In North Carolina the Presbyterians were engaged in endowing a Professorship at Princeton. This greatly discouraged him. But, receiving some encouragement in the vicinity of Clarksville, and committing the matter to God, he determined to proceed.

At Raleigh, where some success attended his agency, he was cheered by finding some fruit of previous labor in a man from Brunswick, Me., who said he was first 'brought to see himself a sinner, by hearing him preach in New Meadows, from the text, "Escape for thy life." 'Oh, what a mercy (he says) if God should make me an instrument of bringing any souls to heaven.'

Everywhere, as he proceeded, he was treated with the greatest kindness and hospitality, and received some private and public manifestations of interest in the object of his agency, though far less than he could have desired. Early in March, he reached Charleston, S. C. Here, at first, his success was so limited as quite to dishearten him. But he looked to his customary source of guidance and help. 'Awoke several times in the night, (he says,) and had some distressing feelings, thinking I was so far from home, and the time was so far gone, and I was doing so little for souls or for the Institution. Cried to God to help me. Besought him to beg for me.' A few days after this, he says again, 'Besought God almost to an agony, to help me. Blessed be God for the privilege of casting every burden upon him. Oh, what a privilege it is to have a God to go to, and ease the burdened mind. Oh, that God would hear me, and make me instrumental of good to some souls, that I may meet them in heaven.' Some unexpected success in the object of his agency, soon after this, in a public contribution and personal donations, was received with thanksgiving to a prayer-hearing God.

And here we may remark, that during the whole of this tour, his anxiety to be an instrument of good to souls, was not less than to succeed in the object of his agency. This was

everywhere manifest, by his embracing opportunities to preach and converse, and by the fervency with which these and other religious duties were performed. While at Charleston, beside preaching at other times, he preached on board a Packet belonging to a line between that place and Liverpool; and on the morning of the following Sabbath, at the Mariner's Church.

In consequence of a disappointment in a passage by water homeward, which occasioned a little delay, he visited John's and Edisto Islands, which lie southwest of Charleston, and are formed by inland channels of water. This was, however, kindly ordered; for, had he left at the time he intended, he would have failed of some patronage, on these Islands and at Charleston, which was worth the detention. And, from the character of his labors during the time, there is reason to hope that another day will disclose the accomplishment of other good.

On the tenth of April, he embarked for Baltimore. After entering Chesapeake Bay, they and other vessels were windbound, in a little harbor, for a number of days. Here he attended the funeral of a man who had been killed by lightning, on board the brig Olive of Wiscasset, who was carried ashore and buried. On the following Sabbath, as they were still detained, he collected a congregation on board that vessel, and endeavored to improve the solemn providence, by preaching from Matt. 24: 44, "Be ye also ready."

In Baltimore, where he spent a few days, his agency was now attended with encouraging success. Here, he received a line from a Mr. M. G., whom he had never seen, requesting an interview, and enclosing twenty dollars as a present to himself. This was unexpected; and he retired, and consecrated it to the Lord.

At Philadelphia, he attended the meeting of the General Assembly; and there, and at other places in the neighborhood, collected something.

On coming to New York, he says, 'Things look rather discouraging, there have been so many calls lately. But committed all to God, and think I exercised some faith that I should not be sent empty away.' Two or three days after this, he had some unexpected success. An incident here occurred, which must have been very grateful to his feelings. Coming out of Dr. Spring's church, (for whom he had preached one Sabbath afternoon,) a gentleman and lady accosted him, who said that they had heard him at E. Greenwich, R. I., and the latter of whom hoped that his preaching was blessed to her soul.

At Boston, he supplied Dr. Jenks again, at his Mission House, and preached in 'The Refuge,' an institution then existing for the reception of females from houses of ill-fame, who wished to reform, and where it was hoped that two or three had recently become truly penitent.

He reached home June 25th, after an absence of eight months, and records the Divine goodness, and a sense of his obligations.

The success of this agency, though not as great as could have been desired, was sufficient to justify the expense and trouble of performing it. The public mind had had less opportunity than since to be awaked to the importance of endowing such institutions. Bangor Theological Seminary was then a light just struck up in a remote and comparatively dark corner of the Union, too feeble and flickering to be seen afar or attract much notice. The experiment was a doubtful one; and its expediency was questioned by not a few good men within its own State. The effects of his agency, however, as a preparatory measure, pointing the eyes of the pious to the object which he placed before them, might have been more important and valuable in various ways, than the specific amount collected. It is pleasing also to see that a notice reached him in September, of the appropriation of two

hundred dollars by a Ladies' Society in Charleston, S. C., 'to the Maine Charity School;' which must be added to what he had personally collected, as the immediate result of his agency.

Near the beginning of 1823, he received a pressing request from Rev. Mr. Holt, of Bloomfield, to aid him in a season of special interest among his people. He went and spent a short time visiting, conversing, praying, and preaching, with his accustomed activity and diligence; and he appears to have felt much engaged in his own mind. We find two, a few weeks afterwards, ascribing their conversion to his instrumentality. During the time, he attended a Church Fast in Norridgewock, and visited and lectured some there. He speaks also of a number of instances of hope in New Sharon; and soon after, he mentions some seriousness in Weld, where he spent a solemn Sabbath. A number of his hearers were in tears. A cloud of mercy seems to have been hovering over the region. A number of children and youth in the south part of Chesterville, were awakened and brought to embrace the Saviour. On account of the tenderness of their years, and their liableness to be sympathetically affected, he feared; and yet he hoped respecting them. A few months after, three of these and one other, the oldest about thirteen years of age and the youngest eight, offered themselves to the Church, and gave such evidence as would not allow of their being rejected. The youngest being referred to the few years she had lived in the world, and asked if she thought herself the greatest sinner that ever was; taught by the Spirit, made the excellent reply: 'I don't know who could be greater, sir.' After a suitable probation, with two others, they were received to the Church. The one above noticed, afterwards became the wife of a worthy and useful Minister;* and after filling the important station with great acceptance for a few

* Rev. S. Talbot, of Alna.

years, departed to her rest above, deservedly beloved, and deeply lamented.

The night after their reception to the Church, their aged and anxious Pastor says, 'Awoke a while after midnight, and had my mind much exercised about the children we had received to the Church. Laid awhile, and thought what a wound it would give to the cause of religion, if, by and by, they should apostatize.* Rose and retired, and wrestled with God for them, that the Good Shepherd would preserve them from falling, and keep them near to himself. Pleaded to an agony for the conversion of souls among us.'

The following shows his attachment to the Wednesday evening prayer meeting he was instrumental in establishing, and which we have frequently seen him so careful to attend. His horse and waggon were loaned, and did not return as he expected. He had been hard at work, but left off in season for the meeting. 'I set out on foot, (he says), but feeling very tired, and not able to walk so far and back, I turned aside into the wood, and had a prayer-meeting alone; and it was a good season.' How happy would it be if more of his delight in prayer and love to prayer-meetings, were possessed by the Church generally.

About this time the County Conference system began to go into operation. On the twenty-ninth of October, in connection with a meeting of the Ministerial Association, the Kennebeck Conference of Churches was formed at Winthrop. Previous arrangements had been made, so that after adopting a Constitution, a regular meeting of the body was held. This occurred on the following day. He preached from Zech. 12: 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, a spirit of grace and supplication;" etc. The Report on the State of the Churches was presented by Dr. Gillet, and the Lord's Supper was ad-

* Their cases had become quite a matter of notoriety.

ministered. This year also, we find the first notice in his diary of the Concert of Prayer for Colleges, which he speaks of as being attended to in accordance with a notice given in the Boston Recorder some time previous, and as being requested to be observed with fasting.

His older children were now scattered from him; and this, together with the particular position of some things in his worldly affairs, brought upon him at this time, an uncommon amount of care and labor. He found it needful to superintend the accomplishment of some things, and to do others with his own hands, which he would gladly have avoided. This he lamented as diverting him, in a measure, from the great work of the Ministry, and sometimes unfitting him for its duties. At one time, after enumerating a number of things, which, within a certain time, he had been enabled to accomplish, he says, 'But sometimes, when I reflect how the important duties of my office as a Minister of the Gospel are neglected or poorly performed, particularly visiting the flock; and that I have shortly to give an account to God of my stewardship, I groan under it, and am ready to cry, "God be merciful to me, a sinner!" Oh, that things may be so ordered that this weight of worldly cares and labors may be so taken off, that I may fulfil the duties of my ministerial charge so as, at least, not to feel a guilty conscience. This is my prayer, and I hope God will answer it.' The following extracts show what trouble to him arose sometimes from this source, and what a struggle he maintained. Sabbath morning, 'Found my mind vexed with worldly thoughts, notwithstanding my supplications last evening. Cried to God repeatedly in secret, to deliver me, and help me in the services of the day. Preached from 1 John 3: 16, and enjoyed a solemn and interesting season. In the time of intermission, the world beset me again. This was grievous, as I thought I had been sweetly delivered from it. Cried again to God in secret, for help, and think I got some nearness to him; but had not the

life and solemnity which I enjoyed in the forenoon. Felt ashamed of myself; and when I came down and sat at the Communion, before the exercises commenced, I thought with myself, how can I come to the table of the Lord in such a barren frame? But while meditating, and in the beginning of the service, my soul was sweetly relieved, and my affections flowed out toward my crucified Saviour, and I had a very comfortable season.' It is not in vain *to pray*. Another time, on Saturday, he had been much pressed with worldly cares. 'Tried to ask God for assistance at sunset, notwithstanding my worldly attentions, but feared that I had presumed too far, and found not much nearness in prayer.' The next morning, 'Hope I obtained some nearness to God in prayer, but worldly thoughts obtruded in the seasons of devotion and at other times; for which I have reason to be humbled.' He, however, enjoyed the day and its services better than he expected. Again, a few weeks after this, on Saturday, going to fulfil a Sabbath appointment in a neighboring town, he says, 'Vexed with worldly and worse thoughts on the way, which I tried to pray against. Had some desires toward God at sunset. Oh, to be made holy!' The next day, however, he had the privilege of recording, 'A solemn day.'

Nor was a tendency to worldliness the only inward evil which he found it necessary to combat. Sinful passions were not yet entirely subdued. A disposition which was liable to feel the irritating effects of adverse occurrences, was not softened into entire and uniform sweetness. And if the record introduced below, shows us that, like Paul when probably older in the Ministry than he was at this time, he found not himself to have attained or to have become perfect; it shows that, like him, he was *following after*, if he might apprehend that for which he was apprehended of Christ Jesus, and was pressing towards the mark for the prize of the high calling of God in Christ Jesus.* It should also be instructive as

* Phil 3: 12-14.

exhibiting the proper and best means of treating and overcoming an evil of the kind. His wife had found a little fault one morning for an instance of carelessness which occasioned her some trouble. He says, 'My spirits were discomposed, so that I found it difficult to get into a proper frame for family devotions. It brought to my recollection the lines:

> "Our lives through various scenes are drawn,
> And vexed with *trifling* cares."

Felt ashamed of myself, and retired to try to humble myself before God.' That he sought help against this unhappy propensity, the reader will of course understand.

Near the close of the year some special religious interest existed in Wilton. Cases of anxiety occurred, and a few, of hope; and, in addition to other labors performed there, he held a number of inquiry meetings. After an absence of a few months at a call of duty (which will soon be laid before the reader), he attended a conference there, of which he says, 'Felt grieved that young converts were urged to '*obey the Lord;*'* not because I believed it wrong that they should *obey the Lord*, or be urged to it; but because the will of the Lord was to be looked for in immediate impressions instead of the Bible. Talked some with Elder B—— about it, after meeting. I think there is great danger of persons under convictions getting comfort by surmounting the difficulty and speaking in meeting, and thinking they have done what the Lord would have them, and so resting upon their own doings.' There is painful reason to fear that multitudes are ruined in this way. Under awakenings, they are urged to 'take up the cross' and speak, and told that that is the way to obtain comfort and get into the liberty of the Gospel. They obey; and the relief afforded to their feelings is mistaken for conversion. Like a meteor, they blaze for a moment, the ex-

* Rise and speak.

citement passes by, they lay aside religious duties, and live essentially as before, but cleave to their hope, and live and die in their sins. Too much importance cannot be attached to the Saviour's declaration, "Either make the tree good, and his fruit good, or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit."

The expediency or utility of keeping a diary, especially of particularly recording one's religious exercises, has been questioned. It has been said that 'no one can keep a diary without occasionally glancing out of his window' — i. e., to see who will be likely to look at him. Others, however, — and not without some ground, — have recommended the exercise as a means of intellectual as well as moral culture. To the subject of this narrative, it was manifestly beneficial. Among other illustrations of this, take the following: It is given, too, on account of a reference to a historical fact. 'Looked over my diary, to find the time of my conversion in 1783; and, by examining dates, I think it must have been on the thirtieth day of March, in that year, on the Sabbath at a Society meeting at Col. Dummer Sewall's, in Bath. Then it pleased God to give the last stroke to my refuges of lies, and bring me to submit, without reserve, to him, as a Sovereign God. A few days afterward, I got some evidence in a joyful view of Christ as "the end of the law for righteousness." Now forty years have elapsed; and what progress have I made in the Christian race? After ascertaining that fact, I looked over the record of some of my feelings about the time of my marriage, and while I was at work for Deacon Parker, of Georgetown. This brought up many refreshing seasons which I had with him, and in hearing Mr. Emerson preach, etc.: and the thought that they, and many others, are now in eternity, brought a gloomy feeling over my mind for a time. By the review, it seemed as if I lived much nearer to God then than I do now. This gave rise to

humiliating reflections, and brought me afresh to the throne of mercy for quickening grace.'

We give occasionally the use which he made of a text in preaching. At a lecture one Sabbath evening, after having had a very solemn day, he used the address of Christ to Judas, "Friend, wherefore art thou come?" to inquire by what motives persons ought not, and by what they ought, to be actuated in attending upon the worship of God.

Toward the close of January, 1824, he left on another agency for the 'Maine Charity School.' The effort now was to endow a professorship by raising a subscription of twelve thousand dollars. The field assigned him, was the region east of the Penobscot river. In this, it was wished to raise one-third of the sum. He entered it the twenty-seventh of January, and continued in it till the thirteenth of April. He visited all the principal towns on the seaboard, including Deer Isle, and going as high up the St. Croix as Calais. In some towns, his object was liberally patronized. The two which raised the largest sums were Machias and Bluehill. In the former, (including what is now four towns,) were pledged somewhat more than five hundred and thirty dollars; and in the latter, above five hundred and sixty. At some points, he found a disheartening reluctance; and when he had asked in vain of men, would go and ask of God. His agency was, on the whole, successful. Of the four thousand dollars, he secured three thousand seven hundred and sixty-nine, and a lot of land on condition of paying the taxes then due. Could he have devoted a little more time, and visited a few other points in his field, the amount desired would probably have been secured, aside from the land.

Connected with the duties of his agency, was his usual unremitting attention to the welfare of souls. Lecturing, conversing, praying, calling upon the sick and the afflicted, and looking after the state of the churches, filled up the nooks and

corners of time not requisite to be devoted to the object of his journey. We find him, during the exercises of the Sabbath, longing for the salvation of souls; on Monday, conversing with the numerous circle of children where he had spent the night, and feeling much for their souls in family worship; and preaching twice during the day as he advanced. After enjoying much freedom and solemnity in these lectures, we hear him saying: 'I felt last evening, that the seasons of the afternoon and evening were the most like old times, when the Spirit of God attended my preaching, of any thing I have felt for a long time. Felt very happy in mind; and thought, If such seasons are peculiar to travelling about, I should like to travel all the time.' This was at Dennysville, where the reader will recollect that he enjoyed special manifestations of the Divine presence and blessing some twenty years before. A few days previous to this, he put up in a family in Calais, the lady of which regarded him as the means of her conversion about the time just referred to. Of this, he says: 'Oh, what a mercy, if I should have *one* for the crown of my rejoicing in the day of the Lord Jesus! Oh, to be instrumental of more conversions, — to be fruitful in old age!'

At Eastport, he found the Congregational Church in a low state. In consequence of deaths or removals, only two male members remained. With these, he gathered a few other Congregational professors in the place, and held a conference meeting; and on the Sabbath, preached and administered to them the Lord's Supper.

To the chapter of incidents during this journey, it may not be amiss to add, that on the morning of April 13th, before he arose, the hearing of his left ear, which had been almost entirely suppressed since the previous July, was suddenly restored.

The friends of seamen in Portland, being desirous to do something for the moral and religious benefit of that long-neglected class, had applied to him to come and labor among

them there for the season. After a brief stay at home, he entered upon the duties of this new sphere of action on the sixteenth of May. A loft had been fitted up on Ingraham's wharf, where he was to preach. He had been among the earliest Congregational missionaries in his native State, and now he became the first Seamen's Preacher in it. The date above specified designates the first Sabbath of these labors. The evening previous, he says, 'Felt that I was in a new sphere, and knew not how to demean myself. Besought God to direct, assist, and bless me in this new department of labor to which he had called me.' His introduction to his new congregation was in a discourse from Ps. 95 : 5, 6, "The sea is his, and he made it; and his hands formed the dry land. O, come, let us worship and bow down; let us kneel before the Lord our Maker." More attended than he expected; and he enjoyed a solemn season. In the afternoon, he preached from Isa. 60 : 5, "Then thou shalt see, and flow together, and thy heart shall be enlarged; because the abundance of the sea shall be converted unto thee."

Before complying with the request to enter this important field, he entreated direction from God, and besought him 'to send a *Habeus Corpus* and stop him, if it was wrong for him to go; but if it was right, that his presence might go with him.' And thrice while here, he obtained the key of the loft, and went in and turned it upon himself, and spent from six to nine hours each day in fasting and prayer. The record of one of these we will give: 'Found much nearness to God in pouring out my soul before him in confessions of sin and imploring pardon. Asked it *outright* for *all*, at one *sweeping stroke*, without the least reference to anything I had done or hoped to do; for I had *nothing* to bring, being a poor *bankrupt sinner*. Asked *wholly* on account of the *all-atoning blood of Christ*. Besought sanctification and strength against inbred corruptions, — that I may be enabled to deny myself, and get the mastery over all my spiritual foes, etc. Enjoyed much

freedom, and sent up ardent cries to God for my wife and children, — that those who profess religion may be spiritual and heavenly-minded; that none of them may apostatize; that they may train up their children in the nurture and admonition of the Lord, and may inherit all the blessings of the covenant of grace; and that God will bestow his grace upon those who do not profess, and fit them for his kingdom. Thinking of the children who have been taken from me by death, the thought struck me very forcibly, May be I shall meet them all in heaven, and that their infant voices will forever mingle with mine, and all the holy throng, in praising God to all eternity. The thought of its being possible kindled up indescribable feelings in my soul for a while. O, what will heaven be to the redeemed! Closed with thanksgiving.'

His congregation embraced some from families in the place, as every meeting for seamen should. The attendance appears to have been in general good, and sometimes full. Those who preach to seamen, almost literally cast their bread upon the water. The changing nature of their congregations prevents them, in great measure, from witnessing the immediate effects of their labor. They sow the seed, and have in general to await the developments of a future day to know whether it springs or fails. A few cases of awakening occurred during the season; but he has recorded only one instance of hope. Possibly, a record of conversions might have been made by Him whose eye traces the effects produced by his own institutions. Angels might have looked upon it, and rejoiced. But the agents employed in the work enjoyed not the high privilege. Special religious interest appears to have existed in the place, (now city;) and on one occasion, we find him conversing with a number of anxious youth, who convened for the purpose.

His active habits would lead us to anticipate that his Sabbath labors would not be confined to two services in the loft.

Uniformly he had a third meeting, and sometimes a fourth. He gave a number of Sabbath evening lectures in the Third Meeting-house; a few in Cape Elizabeth, Westbrook, and Falmouth; but most in the Second Parish Church. In the latter, owing probably to a special interest and Dr. Payson's needing assistance, he preached eleven times. More than once he had a third service at Westbrook, and preached again in the city in the evening. On the morning after one of these Sabbaths, he says, 'How do I know that my motives are right in trying to do so much? And if they are wrong, all is, one way or other, to *gratify self*. How many ways I may be guilty of not practising self-denial. Oh, to be purified! So I often preach and wish; but if self-denial does not follow, what sincerity is there in my prayers?' During the latter part of the season, his third service was in the almshouse. He also gave a few weekly lectures there, and at various other places in the city and neighborhood.

Excepting three Sabbaths in the summer, and two in the autumn, (and for these, or a part of them, he hired a supply,) he continued his labors for seamen to the middle of December. During the time, he attended a number of County Conferences. At one of these at Kennebunk-port, he tarried with a Mr. J——, who, with his wife, ascribed their conversion to a sermon he preached some years before. On the fifteenth of September, he attended the ordination of his son-in-law, Chapman, at Bristol; and on the third of November, that of the writer at New Castle. To the former he gave the charge; and on the latter he laid the consecrating hand.

After closing his labors at Portland, by urgent request he spent a few days with Rev. Mr. Walker of Paris, who was enjoying a revival among his people.

A quotation or two from his diary will close our sketch for the year. At Portland, 'Such a sense of my sinfulness came upon me, that I felt unfit for any duty. Thought of not going to the meeting at the Conference Room; but finally

went. Being requested to take a part, I read the seventh of Rom., and commented, and prayed. Enjoyed great freedom. How inexpressibly kind is our gracious God! Oh, that his kindness may not make me think *less* of my sin, but *more* of its odiousness.' Sabbath, 'Think the seasons of worship this morning were in a measure comfortable, except one season of wandering thoughts in the time of prayer, which was followed by painful emotions. *Oh, this body of death!* shall I ever be delivered?' The following is a little amusing; but it shows his propensity to seize upon incidents, and the readiness with which he improved them. It occurred after he returned home. 'Attended prayer-meeting at the schoolhouse. We had but one candle. I read the hymn,

"How heavy is the night
That hangs upon our eyes.'

and was just about to sing, when, by an inadvertent crowding up of the shover of the candlestick which was in my hand, the candle fell on the floor and was put out. The fire having gone out in the stove, it could not be lighted. The incident gave rise to a number of remarks, and I closed with prayer, in *literal* darkness, but I trust not altogether in spiritual; and my prayer was, *O, that the light of Israel in this place may not be put out in total darkness!*'

Toward the close of 1824, one case of hopeful conversion occurred. At the commencement of 1825, some special attention existed; and the first day of the year was observed as a season of social fasting and prayer for the outpouring of the Spirit. The following extract exhibits his feelings under these circumstances: 'In secret, last evening and this morning, I besought God to be made useful in this reformation, though I am a poor, old, worn-out, unworthy thing — that God would be gracious, and glorify himself, and plead the cause of his own truth.' He held a number of inquiry meetings. Several were anxious; but the impressions of most seem to

have subsided. One whose hope had been revived, soon after united with another denomination; and an entrance which he made on the occasion, while it shows his humility, exhibits also the kindness of his feelings towards other Christian sects. 'In secret besought God to give us some additions to our church, if it was not till after the other orders were served—if it was only the gleanings of the vintage.' Of this request he afterwards thought on receiving two to the little church of which he was pastor. A few weeks onward, four more were added.

He had been again requested to labor among seamen, at Portland, for the season. Before leaving home he observed a day of private fasting and prayer. A loose slip of paper, which happens to remain in his diary, gives us the plan of the exercises of the day which he sketched the day previous, and doubtless followed. 'Confess original sin, as the fountain and support of all actual; seek pardon for all, through the all-atoning righteousness of Christ; confess imperfections in the work of the ministry, and beg pardon; devote myself, soul and body, to God in this work, and implore success; Divine presence and blessing to go with me to Portland, or, that my going may be prevented; Church in this place, its discipline, purity,—a blessing on the means it enjoys, while I am absent; Church generally; various charitable institutions for her benefit; Colleges, and seminaries of learning; Political interests of this country, and this State in particular; My family, its temporal and spiritual interests.' Of the manner in which he enjoyed the day, he says, 'I think God helped me to plead with importunity for many things. Trust he heard, and will be gracious. Felt a quiet resting upon his Omnipotent arm.'

To supply his place at Chesterville, the ministrations of Mr. Underwood, who was preaching at New Sharon, were secured for a portion of the time. He resumed his labors among seamen in Portland on the 8th of May. He preached

in the Loft twice each Sabbath, and generally gave a lecture at the Almshouse for a third service. In a few instances he did more. In one instance we find him preaching at the Loft, then at the Almshouse, and then at the third parish meeting-house. At another, we find him attending a funeral immediately after his usual services at the Loft; then preaching at the Almshouse; then giving a lecture at upper Presumpscot bridge in Falmouth; and then riding into the city the next morning before breakfast. Twice he preached at Fort Burrows, on Sabbath morning, before his usual services at the Loft, and then at the Almshouse afterward; and on the latter of these Sabbaths he went from the Almshouse to Woodford's corner in Westbrook, and gave a lecture, — making five sermons, with all the accompanying devotional exercises in one day; — and he doubtless sung every time singing was performed. At noon, on this day, he also visited and prayed with a sick friend.

During most of this season, he gave a week-day lecture at the Almshouse; and, for a considerable portion of it, another to the colored people. As was usual, also, he preached various lectures in the neighboring towns, and gave occasional aid to the ministers in the city.

During this season, and the last, much sickness appears to have prevailed in Portland. Those who were thus afflicted enjoyed his sympathies, and shared largely in his attentions. Frequently he was at their bed-sides with his counsels and his prayers; and for some who were needy, he interested himself in procuring the little comforts which their circumstances required. In these visits he was tender and discreet — faithful on the one hand, and kind and soothing on the other; not wearying the sick with tedious calls, or long and loud conversations, or prayers. In how many instances these were angel-visits, we know not; in one, at least, this appears to have been the case. The facts we have from the person concerned, a gentleman of high standing in the legal profession. He

had been a professor of religion for some years; but not in such an active exercise of the Christian graces as to feel in readiness when he saw the grim messenger approaching. He had been sick some time, and his life hung in doubt. For about three days and nights in succession he had enjoyed no sleep, and was tossing about in wildness and delirium. He fancied, that with a multitude of men, women, and children, he had embarked on board a large ship; that a terrible tempest had broken the vessel to pieces; that himself, the only survivor, pelted by a pitiless storm, and driven by the furious blast, was clinging with desperation to a single plank, expecting every moment to be his last. In this condition, all his previous actions, words, and thoughts seemed to pass in review before him; and he felt unprepared for his final account. Just at this juncture, our missionary took his seat by his side, and asked him if he rested his hope of salvation on Jesus Christ, and on him alone. The question touched a chord which needed to be struck. It called his agitated thoughts to the sinner's only resting place; and after a short pause, he gave, substantially, an affirmative reply. He seemed instantly removed from his peril, and, with a sense of forgiveness inexpressibly sweet, to stand in the presence of the Saviour, redeemed from sin and purified by his blood. He was unconscious of the visit, and supposed that the question was put to him from heaven; and this mistake he would probably have continued to cherish, if his wife, who was present and remembered the question, had not given him afterward the fact for the fancy. In a few moments he fell into a quiet sleep, and from that hour began to amend; and he has ever since regarded that visit as the means of saving his life. It was also blessed as a means of conferring an important spiritual benefit; for he rose from that sickness with an elevation of comfort and happiness in religion which he retained for months and years afterward, — and the savor of it will probably never be lost from his character. The power of the Gospel of Christ,

and even of his very name, to soothe the reveries of delirium, is probably yet to be learned: and the above fact should correct the unhappy mistake, that the messengers of reconciliation are never to be admitted to the presence of those in whom sickness has overpowered reason. From judicious ministrations of religion nothing is to be feared, and much is to be hoped.

The following incident shows how deeply he sometimes felt for the sick. The person had been ill for many months; sometimes comfortable; at others, more ill. At first he appeared thoughtless about his soul; at length he became serious and anxious. The subject of this narrative had often conversed and prayed with him, and furnished him with appropriate tracts. Calling one day, and finding him worse, he says: 'I asked him how it was with his soul. He shook his head, and, weeping, said, 'I don't know,' and seemed to be in great distress. I felt for him exceedingly, and in prayer had a weeping time. Oh, that God would show him mercy! Returned to my lodgings, and spent some time pleading for him in my chamber.'

He had often, as he saw years rolling by, entreated to be made an instrument of the conversion of sinners. Perhaps it was in answer to these requests, that the following occurred. Rev. George Campbell, who was laboring at Berwick, in the midst of an interesting revival, requested an exchange of desks and labors for some twelve days. With a measure of reluctance, he consented. There he preached to crowded and solemn assemblies on the Sabbath and on week days; and almost constantly occupied himself, when out of the desk, in visiting, conversation, and prayer. And it cannot be doubted that his experience, and the fervency of his piety and his supplications, rendered him highly useful at this interesting time. While there, he ran over to Somersworth and Dover, N. H., in the former of which places, some special attention existed.

He had little more than returned from Berwick, when heavy tidings reached him. On the nineteenth of September, he received intelligence of the sudden death of his daughter Mary, wife of Rev. N. Chapman, of Bristol, which occurred two days previous; with a request to hasten to her funeral. The suddenness of the event, and the circumstances under which it occurred, rendered it peculiarly trying to his feelings. He made his arrangements to leave, and retired about eleven o'clock; but the painful event deprived him entirely of sleep. The next evening found him shedding the tears of parental grief over the remains of his much loved daughter. The day following, she was buried. His feelings on the occasion, he thus expresses: 'Saw the remains of dear Mary placed in the grave beside her little Thurston.* Thus has closed the earthly course of another of my dear children. God is righteous. Since she entertained a hope, she has exemplified the reality of her religion; and since she has been a minister's wife, she has manifestly grown in grace, and appeared more and more fitted for the station in which God had placed her. Peace, my daughter, to thy sleeping dust, and peace to thy little babes, till Christ recalls his friends from the grave!' *Every word* of the above brief tribute to her memory, was due; and with the strictest propriety he could say, 'Oh, that all my children would exhibit as good evidence of grace as dear Mary has. Then I should have no doubt of their meeting her in glory.' The next day he says, 'After a weeping time in morning devotions, Mr. C. and I took a walk to her grave, and spent the rest of the forenoon conversing about her, sometimes mourning her early death, and sometimes rejoicing that she had done so much for God in her short life, and had so soon got home.' The next Sabbath, he supplied his afflicted son-in-law; and adapted the forenoon

* A lovely son of fourteen months, whom she lost nearly a year before.

discourse to the melancholy occurrence. The occasion stirred up the remembrance, and prompted the effusion: 'How often has she joined her sweet voice with ours in family, social, and public worship; now she is praising in more exalted strains. Keep thy station, happy spirit, among the blessed! We would not wish thee back again in this world of trouble, sin, and darkness. Stay in the blest mansions above, till we join thy company, which we hope to do through the abundant mercy of God in Christ.' He then returned to his labors in Portland.

The reader perhaps may wonder why, neither the last season nor this, he finds him holding prayer meetings with seamen. The difficulty appears to have been the want of a suitable place. For some unexplained reason (perhaps for want of the payment of sufficient rent), he was not able to obtain the use of the Loft for this purpose, till the 8th of the present October. We then find the following entry in his diary: 'Got leave to hold prayer meetings in the Bethel Loft, which is what I have been wanting all along from the first.' He then established such a meeting, and maintained it, till his labors here closed; which was on the twentieth of November. On the afternoon of that day, he took a solemn leave of his congregation, in a discourse from the words, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." He did the same at the Almshouse, from 1 Cor. 6: 9, 10, "Know ye not that the unrighteous shall not inherit the kingdom of God?" etc. He then preached in the evening, at the Third Parish Meeting-house, from the text, "He hath done all things well." In this, he probably had reference to the fact that a church had been organized to worship in that house, instead of the one which he had once gathered there; and that, within a fortnight previous, he had assisted in placing a Pas-

tor over it,* with the prospect of its permanently enjoying the preaching and ordinances of the Gospel.

* Rev. Charles Jenkins, ordained Nov. 9th. The church which he gathered here in 1807, being soon deprived of its Pastor, Rev. N. S. S. Beeman, by dismission on account of ill-health, maintained its existence for a time, and then united with the second.

CHAPTER VIII.

LABORS AT MACHIAS AND SEARSPORT IN REVIVALS.—AT FRANCONIA, N. H.—IN DIFFERENT REVIVALS.—HIS REMAINING CHILDREN CONVERTED.

He had scarcely reached home, when he was called away in another direction. A powerful revival of religion existed in Machias and the immediate neighborhood, and help was greatly needed. A call in providence, which from the circumstances of the case was so loud and pressing, he felt not at liberty to disregard. He arrived there about the middle of December, and continued till the latter part of February. The revival appears to have been in progress for some time previous; for, on the 8th of January, Rev. Mr. Jackson, whose labors were divided between Machias and East Machias, received, at the former place, forty-two to the church. It continued, however, and he was permitted to labor amidst the effusions of the Holy Spirit. Here, as in other places at such a time, he was constantly at work, in every direction. Meetings for these converts were held by the pastor, a number of which he attended. And, either from the number of the anxious or some other cause, a meeting of inquiry was held, consisting of a few gentlemen rising of sixty years of age. With them he frequently met, and appeared deeply interested for their salvation; but the results he has not given.

While he was here, an incident occurred which is thought to be worth noticing. A lady from Topsham had married a physician, who had settled in this place. Some pious friends in Topsham, knowing that he occasionally journeyed this way,

had requested him to make her acquaintance, and look after her spiritual state. This he had done; and now, providentially, he spent a night in the family. Toward morning, being awaked, he retired to a neighboring barn, and spent considerable time in prayer. A few hours afterward he returned, and a son had been added to the family. In the morning devotions, he pleaded with great earnestness for the mother and the child. From that hour, that mother and the nurse, who was present, believed that the prayer would be answered in the conversion of the child. Years passed by; and, while a student at Brunswick college, that son became hopefully pious. The writer, while supplying the desk in Machias a few sabbaths in the summer of 1847, was informed of the facts, and requested to look after the young man, who had been mostly absent for a number of years, but was then teaching in the village. He found him in a very interesting state of mind, with his face toward the ministry; and, a short time after, had the satisfaction of applying to him the baptismal water, and of receiving him and his mother to the church. Thus the prayer was hopefully answered to both the mother and the child; (and, if memory serves, none other of the family, at that time, had become pious;) and in the education of the latter and the choice of the profession to which, in spirit, he felt constrained; there is much reason to believe that specific petitions, presented at the time, were granted.

Of his last Sabbath here, which he spent at East Machias, he says: 'In a solemn frame of mind this morning, in secret and family devotions. Longed for assistance to-day, as it was my last, and possibly the last opportunity I should have of speaking to the people here. Preached from Rev. 22: 17, "The Spirit and the bride say, Come," etc., and enjoyed desired freedom. In the afternoon, from Ps. 81: 12, "So I gave them up," etc., and think I never had a more solemn season. Praised be the Lord. Felt, in some measure, as if I had cleared my soul from their blood.'

In passing through Prospect,* on his way home, he found Rev. Mr. Thurston and a gentleman who had come to assist him in an interesting and extensive revival, both laid by. Some meetings had been disappointed, and the revival was at its height; and he was importuned to tarry. 'Although, (he says,) I had concluded, if possible, to be at home this week; yet, seeing the fields white for the harvest, and no one to put in the sickle, I concluded, with some reluctance, to stop over the Sabbath, and perhaps the remainder of the week.' He tarried two Sabbaths instead of one; and, during the intervening time, like one in earnest, he put in the sickle with his might. What sheaves he reaped, we leave to be known hereafter. He reached home the 7th of March, quite ill by a cold, but felt thankful that he had been sustained, amidst all the labor which had come upon him, during his absence.

The day after his return, Mr. Joseph Underwood was ordained at New Sharon; but he was too ill to attend. The next day, Mr. Isaac Rogers was ordained at Farmington; and being some rested and relieved, he attended, and offered the consecrating prayer. And here he awakened no small interest by bringing out the fact, which few in the assembly knew, that the person on whose head his hand was laid, was a descendant of the famous martyr of Smithfield; and, by pouring out the fervor of his soul in earnest supplication to God, that the spirit of the ancestor might rest on the descendant, now set apart to the work of the holy ministry.

On the twenty-third of March, he heard of the death of his brother-in-law, Rev. Samuel Sewall, at Rye, N. H., a week previous, whence he had gone from the Isle of Shoals, where he was laboring. This brought to his recollection many interesting things respecting the early religious history of the place; the meetings which were then established; the little

* Now Searsport.

band of six brethren,* by whom they were maintained, (upon which his death was the first breach;) and the sweet religious intercourse they then enjoyed; and it carried him to his knees in earnest supplication that the event might be sanctified to him, to them, to the bereaved family, and to the church of God. On the Sabbath following, he endeavored to improve the event in a discourse from the words, "And Samuel died," etc., in which he indulged in some reminiscences which were deeply affecting to himself and a portion of his hearers.

From his return, to the latter part of September, he labored in Chesterville and the vicinity. No effects particularly marked, attended his labors here. He however had the happiness of witnessing events which indicated the onward progress of the cause of Zion in the region. On the tenth of May, he was permitted to participate in the solemnities of giving a Pastor† to the church in Madison. In Strong, God had blessed the labors of a licentiate, (Mr. Hardy;) and he was called to officiate in receiving twelve members to the church, and administer the Lord's Supper. A few weeks after, (July 12th,) he assisted in placing this devoted, but short-lived servant of the Lord, over the church which had been so enlarged under his prefatory ministrations. Early in the spring, he had been requested to go and assist in an interesting work of grace in progress in Minot. With this request, he could not consistently comply. But on the fourteenth of June, at a meeting of the Cumberland Conference of Churches there, he enjoyed the delightful solemnity of seeing sixty-four persons added to that household of faith.

* Thomas and Abraham Davenport, John and William Bradbury, his brother, and himself. The last of these, Mr. J. Bradbury, survived him about a year.

† Rev. Mr. Tucker.

Toward the close of the year, he labored two and a half months in Franconia, N. H., and vicinity. On entering upon this field, he breathed forth the earnest desires of his heart to God, in private supplication, that he might be enabled to gird on the harness afresh, and so direct the truth that it might become effectual. And though he does not record more than one case of hope which came to his knowledge, he was the means of comforting and strengthening the people of God, and of receiving a few to the churches in Franconia and Bethlehem; — and the final day may show that his request was more largely granted.* After he had been here a few weeks, he found that the habit existed of working in the foundry on the Sabbath, at least as far as was necessary to exhaust a "blast" of iron which might be ready for moulding. He had not a sufficient knowledge of the business, to judge whether or not this was unavoidable. But he feared that sufficient pains were not taken to prevent the desecration of holy time; and he felt much for the souls of those who thus apparently violated a Divine command, and were deprived of the instituted means of salvation; and for the effects of this, on the habits, characters, and destinies of their families. The next day after learning the fact, which was Sabbath, he went into the foundry in the morning, and gave the foreman a couple of tracts to read. Toward night, he went in again, and collected as many of the workmen as he could find, and read part of a chapter, gave a short address, and prayed with them. On another Sabbath, he did the same; and says, 'I pitied them, and longed for their salvation.' And yet again, when his engagements did not allow him time between the day and evening services of the Sabbath, he rose early, and went into the foundry, hoping he was in season for a brief religious exercise, before the casting commenced. But finding them just about to begin, he says, 'I gave up praying

* He afterwards speaks of a little revival here at this time.

with them, and retired into a shed and prayed *for* them. Felt much affected with their condition, and entreated God to devise some means for their repentance and salvation.' Another instance of his faithfulness, deserves to be noticed. Spending a night in a family at Bethlehem, he felt deeply for the children in the seasons of worship. Observing in the evening, that a young man at work in a cooper's shop, was not called in to prayer, he went out, and, finding him alone, and not likely to be disturbed, conversed and prayed with him, and 'longed for his conversion then, and afterwards in secret prayer.'

One Sabbath, while here, he exchanged with Rev. S. R. Hall, of Concord, Vt. This appears to have been an interesting day. Of the evening, he says, 'Had a very solemn season. The room was crowded, and many were in tears. O, that the word might reach their hearts.' Toward the close of his mission, a number of things required his attention, and he forgot the 'Monthly Concert,' which was then attended on Monday. This pained him much; and he says, 'Found to my sorrow, that yesterday was the first Monday in the month, and I entirely forgot the Concert of Prayer! I wonder that I should forget it! Was it because I was so much taken up with arranging my temporal concerns? If it was that, or any other sinful cause, O Lord, forgive me. It would be better for me to forget everything else, than to forget *Thy cause and my duty.*' Does not this fact furnish a useful hint to many?

While here, he read the Memoir of Rev. Levi Parsons. The effect upon his mind he thus records: 'It reproves my sluggish course, to see myself so much out-done in ardor of feeling and *abundant successful labor.* O, for more grace to do something for God and precious souls, before I quit the stage.' Again: 'Finished Levi Parsons's life. What a devoted servant of Christ he was. He *lived much*, and *did much*, in a short time. I have lived more than double his

years; and what have I done for Christ and souls? Comparatively nothing! O, to be quickened, by this perusal, to more active service.'

On his way home, in December, he spent a Sabbath in Windham, where the pastor, Rev. Mr. Kellogg, had recently died. And it should increase a sense of obligation in the people of God there, for what has since been wrought in their behalf, to hear him say of the eldest son of the deceased pastor, 'He is the only male member, save one, left in the Congregational Church here.'

After spending a few Sabbaths at home in the beginning of 1827, he returned to Franconia in February. Here and in the vicinity he labored through that month and March. He records nothing special as occurring; and we have no other means of acquaintance with the results. After another season at home, he returned and spent two more Sabbaths here in May. We pass this season with an extract or two from his diary. The first is on the day of the Maine State Fast in April. 'Had a solemn day; think I was enabled to reach out after God in Christ, and by faith anticipate glorious days to the Church, after Satan shall have done his utmost. And it was very comforting to exercise confidence in God. His unshaken promises cannot be moved, though heaven and earth should pass away.' The following (a few weeks after), contains a useful hint: 'The seasons of family prayer have been comforting for several days. I find the portions of Scripture which I read in these seasons of worship useful as a *directory* in prayer; and when I can enter into the spirit of the passage, I seldom fail of enjoying a comfortable nearness to God in prayer.' On his way to Franconia, in May, being impeded by a storm, he requested its mitigation that he might proceed, which was granted. Sabbath morning he says: 'Pleaded earnestly with God, that, as he had heard my prayer, and stayed the storm so that I

could come hither, and also, according to my request, sent a pleasant day; he would hear prayer and send his Spirit, not only to assist in the services of the day, but to set home the truth upon souls, so that there may be some witnesses raised up here for God in consequence of my labors.' After having enjoyed a solemn day, he says: 'Walked out at twilight to a distance where I could give scope to my feelings, and cry aloud to God. Wrestled with him that this day's work might not be lost. Have reason to be thankful for the privilege of drawing near to God, and pleading for poor sinners. I leave my requests with him. It may be that hereafter the truth now sown may spring up and bear fruit. This day (May 13th), makes just twenty-nine years since I was licensed to preach the Gospel — *twenty-nine years!* and what have I done for God and souls?'

From Franconia he went to Boston, and attended the anniversaries. Early in April, he had been requested to assist Rev. Daniel Campbell in an interesting work of grace at Kennebunk. With this, he does not appear to have felt at liberty at the time, to comply. But on his return from Boston, he spent the month of June there, and labored with his accustomed activity and zeal. On one of the Sabbaths which he spent here, an event occurred immediately previous to the third meeting, which discomposed his mind, and rendered it needful to change his subject. These circumstances somewhat interfered with the enjoyment and solemnity of the occasion; and he feared that the influence on inquiring minds would be unfavorable. He retired, and 'in secret earnestly besought God not to lay the blood of souls to my charge. Entreated to an agony that God would bless his own truth independently of my feelings, and carry on his own work in spite of every hindrance, and sanctify such trials to my spiritual good.'

Soon after his return home he received a request to go and preach to seamen in Boston. This, on many accounts would

have been pleasant to him; but, on account of the duties which he owed to his pastoral charge, he felt not at liberty to comply. Through the season, and till near the close of the year, he labored in Chesterville and vicinity. We have before noticed his attachment to some of the peculiar doctrines of revelation. A record now occurs, which, especially as it presents the effects upon his own mind, it may be well to introduce. 'Had a solemn season in family worship, attending to the account of Haman's overthrow. The sovereignty of God was deeply impressed on my mind. I love to have such an awful sense of the infinite *Dignity* and incomprehensible *Wisdom* and *Power* of God in my mind. It helps me, I think, to come to him in some measure *aright*.' The following reminds us of the importance of striving to rise above sluggishness in religion, and is fraught with encouragement to repeat the effort when the object is not immediately attained. On Saturday evening he had felt rather dull in his mind; and Sabbath morning found him in the same state. 'Tried to pray several times (he says), but could not feel. Got to the meeting-house a little before the time, and retired into a wood near by, and tried to pray; but with little effect. On opening the meeting, however, my stupidity vanished, and the spirituality of things was realized. Spake from Rev. 3: 1–6, which was given me a few days previous by a Christian friend; and I scarcely ever experienced a more solemn time. In the season of intermission, I tried to give thanks for such *unexpected* and *undeserved* mercy, and solicit farther aid. Enjoyed comfort in the afternoon in speaking from 1 Ki. 20: 40, which had been given me by another Christian friend.'

His religious history is strongly marked with a love to the duty of prayer. It was in a sense his meat and drink. And we have noticed the distress which a feared omission of closet-devotion, — an extremely rare occurrence, — occasioned him. An instance of the kind about this time may be interesting

and profitable to the reader. He was away from home, and had risen pretty early to cross the Kennebeck and go a short distance. He transacted a little business, took breakfast, and attended to family-prayer, — and went his way. 'When I had gone two or three miles, (he says,) by thinking over the occurrences of the morning, I could not recollect that I had *regularly* attended to secret prayer, — although I had several times lifted my heart to God in ejaculations. The thought that I should *forget* such a duty was alarming and distressing. I turned my horse out of the road, and retired among the bushes, and besought God to forgive my neglect and fill my soul with such measures of love that I should sooner forget my necessary food than forget my duty to him.'

While at home during this season, he collected and conducted a Bible class. He also, by personal visits, ascertained who were destitute of the Bible in town, and obtained a supply.

At the close of the year, and extending two weeks into January of the next, he labored in the midst of a delightful and extensive outpouring of the Spirit in Westbrook. Previous to this event, the interests of evangelical piety in the place were low. The Congregational church and parish then embraced what now constitutes two such churches and parishes. With the interruption of only two years, the regular administration of the word and ordinances of the Gospel had been enjoyed there since the formation of the church, in 1764. And yet, in September of 1826, the subject of this memoir was present at a communion season, (and it was not a stormy day,) when only twelve persons, beside the pastor and himself, were seated at the table. This season of refreshing was very timely for that old, and then feeble, church, — and he labored in it with his accustomed assiduity, and with great acceptance, and profit to souls. Of the last Sabbath which he spent here, he says, 'Preached in the afternoon from Ezek. 33: 11, "As I live, saith the Lord God, I have no pleasure

in the death of the wicked," etc. Had a solemn time. Went directly to Sacarappa, and preached in the hall, in the evening, from Judges 3 : 20, and had an uncommonly solemn season. The place was crowded with attentive hearers. O, that good may result. It has been a happy day to my soul. Blessed be the Lord.'

On leaving Westbrook, without going home, he took a mission of six weeks in Union, and proceeded toward that place. Reaching Warren, he found an interesting revival in progress. His labors were much desired here; and concluding to tarry, he supplied his place at Union principally by another.

As he saw life advancing, he had strongly desired and earnestly prayed to be an instrument of accomplishing more for souls and for Zion before he left the world. It would seem as if in the events now before us, these requests were being answered. He continued to labor in Warren and vicinity till April; and as far as the means of knowing are afforded us, in no part of his ministry hitherto were his labors so directly blessed to the salvation of sinners as now. If the fact was otherwise, it escaped his knowledge, or has failed to be noticed in the record of events which he kept. He had often labored in extensive revivals, and where much was effected. But nowhere in his history do we find so frequent notices of the awakening of sinners by his preaching, who were brought speedily to bow to the Saviour, as now. If his labors, at other times and in other places, had been immediately productive of these happy events, in equal or greater amount, he did not learn the fact; and then it follows, that God was giving him, in larger measure than before, the *comfort of the evidence* that his requests in this respect were granted. And the effect was, as on all previous occasions of the kind, to fill him with gratitude and humility. On finding two such instances he exclaims, 'Oh, what reason have I to be thankful!

If these are real converts, their salvation is more than enough to repay a whole life's labor.'

A Congregational church had existed in the place since 1794, and had enjoyed the labors of a pastor from a date about a year subsequent to its formation. But neither the church (which was small), nor its pastor were of a decidedly evangelical character. The subjects of this work who sympathized with Congregationalism, and a few others who resided in the place, were desirous of being embodied into a distinct church. On the 5th of February a council was convened for this purpose. Communicating with the pastor of the existing church, the objections were received that the forming of a separate church would be productive of unforeseen evils, and that possibly an arrangement might be made which would be satisfactory to those who wished to be embodied. In view of these, the council adjourned for three weeks. Having convened again, and no arrangement having been made, the council proceeded, and on the 27th, organized a church of twenty-three members. The subject of our narrative officiated in receiving it to the fellowship of the churches, and thus enjoyed the pleasure of welcoming to the visible kingdom of Christ a valuable and important branch, to the existence of which his labors had materially contributed. The following Sabbath he admitted two additional members, and introduced the church to the privilege of commemorating the dying love of its Lord at his table.

The Spirit of God was descending on some of the neighboring churches, — and while at Warren, and for a short time afterwards, he performed considerable labor in Waldoboro' and Thomaston, especially at the latter place. Having spent a few Sabbaths here, and lectured and visited abundantly, the people expressed their kindness to him, — and their sense of the value of his labors, — in a contribution, so large that he felt unwilling to receive it, except on the condition of appro-

priating half of it to constitute himself a life-member of the Maine Missionary Society.

On his way homeward, in the former part of April, his progress was arrested by a line from the writer, then pastor in New Castle, requesting assistance in a season of special interest, in consequence of the failure of his health. 'When the children cry, (he said,) the parents run;' and he turned aside to help his feeble son. Excepting a brief absence or two, he continued here three months. And it was doubtless in mercy to the people, that an unworthy instrument was comparatively laid aside, — that one whom God could more consistently bless should be employed. And if the parent gathered sheaves where the son should have reaped them, it was a reward graciously due to the piety of the one, and a just rebuke to the other. No lurking of envy, however, was or could be cherished at the transfer of the blessing, as far as it was transferred, but joy that a hungry flock was thus provided for.

His labors during the time, though abundant in New Castle, were not confined to it. Now he might be found at Edgecomb or Wiscasset, (in both of which places some special attention existed,) and now at Bristol or Waldoboro'. And his transitions from one of these points to another were frequently made by slipping quietly from his bed while others were locked in the arms of repose, and passing from eight to twelve miles before it could be seen that the region was inhabited by a moving population. And this was sometimes done, — I may say, indeed, generally, — after what most would have regarded as an exhausting day's labor. He was now within less than two years of his three score and ten, and his eye had begun to grow dim. But no one who would notice the amount of his labors, or undertake to trace him in his movements, would think that his "natural force" had at all "abated."

A few points during his labor in New Castle were invested

with much interest. We will mention one. He had had a very solemn lecture at a neighboring house, and called at Deacon D.'s, and conversed with a daughter, who had been some time anxious. He then had the family collected, and enjoyed 'a melting season in praying with and for them,' and in giving 'up all the children to God,' (doubtless one by one,) 'to be converted.' After leaving the house, the earnestness of his desire for the granting of his requests produced cries and sobs, as he passed on toward the residence of his son. Precious mercy-drops descended on that family then and afterwards; and, in a few years, fruits of righteousness, from seed scattered perhaps by different hands, sprang up remarkably along that road where then his tears were sown. The assembly, also, must have been interested and impressed when, on an exchange at Alna, he told his hearers, that, twenty-eight years before, lacking a few weeks, he was consecrated to the work of the Ministry in the very desk from which he then addressed them, and there received the solemn charge; and that therefore he must be faithful to their souls.

We have previously noticed with what particularity he accustomed himself to carry everything to God in prayer. And if God's government extends to all things, so that a sparrow falls not on the ground without our Heavenly Father, and we are directed to ask what we will; this is doubtless proper. And if Christians had more of that child-like simplicity and confidence which would lead them to go to him with every minute concern, they would receive far more answers to their prayers than they now do. And, surely, he who admits the above positions, (and who, with the Bible in his hands can deny them?) will not think lightly of any instance of supplication, however insignificant its object, which meets with an apparent response from heaven. One or two cases out of many which might be given, may be interesting to the reader. Just before he left Thomaston in the spring,

on retiring one Saturday night, he missed his purse. The amount of money in it was not large; but such an event to any one, especially to one who handles little cash and is frequently in want of change, is apt to produce uncomfortable feelings. At first, he could not conjecture what had become of it: but at length he recollected, that he had used it at Warren that afternoon in paying the postage of a couple of letters, and had thrown it, with the letters, into his hat. He then concluded that in taking off his hat for his mittens by the way, he had lost it. He laid the matter before God in prayer. Sensible that an undue love to the world was not eradicated from his heart, he asked that the event might tend to cure his covetousness. The question of its restoration he submitted to the Divine will, with a confidence that he should receive it again 'if the Lord saw best.' There he quietly left the affair, consecrating the contents, in case of receiving them, to some charitable use. Leaving Thomaston the next Monday, he called at Warren for dinner. While sitting at table, it was remarked that a few minutes before, one of the children had brought in a purse which he picked up at the door, wondering 'who had been throwing away money.' It was the lost article, which had laid there undiscovered from Saturday night, where he then recollected to have taken off his hat. 'After dinner (he says), I retired, and tried to thank God for hearing prayer, and asked that my faith might be strengthened to commit everything to him, however small, and also to expect that great things as well as small will be done in answer to prayer.' More was added to what the purse contained, and laid aside for the object specified.

While at home in the summer, he was troubled with the inroads of his cattle upon a certain field. He had given some attention to it on Saturday, and desired to have his mind free from worldly cares, that he might be prepared for approaching holy time. Sabbath morning he feared the repetition of a breach on the enclosure, and, as the field was out

of sight, considerable damage as the consequence. He solemnly committed the matter to God, and 'besought him to condescend to keep the cattle out of mischief,' and to deliver his mind 'from worldly cares and anxieties,' and help him to do his 'duty to precious souls.' At night he had occasion to bless God that his requests, in all these respects, had been granted.

Soon after this, he received a request to go and labor in Wiscasset, where some special interest existed. The labor expected was regarded by those who wished it as preparatory to a distinct organization in the place,—an event which by some was regarded as important to the interests of evangelical religion there. A compliance with the request was liable to involve some difficulties. He says, 'I went to God with it, and told him I was his servant, and he had a right to send me anywhere, and make me a pick-axe or any other tool, to serve the interests of his church. Felt willing for anything of the kind, if he would go with me and help me.' He labored there from the middle of August to the last of October. On the eighth of the latter month, an Ecclesiastical Council was convened, which organized a second Congregational Church there on the following day.* After leaving Wiscasset, he spent a few Sabbaths in the neighborhood, mostly in New Castle, which was now destitute by the absence of the writer, who had gone south on account of feeble health. A few weeks at home ended the year; and its last Sabbath found him, under the pressure of a heavy cold, unable to preach. On the third of September, he saw a Congregational Church gathered in New Vineyard, and a pastor given it at the same time. He also saw a pastor placed over the church in New Portland; and he enjoyed the satisfaction of consecrating his oldest son to the office of deacon in the church under his own particular care,—a solemnity which he thought ought never to be omitted.

* This church, after maintaining separate worship a few years, was happily merged in the first.

Near the beginning of 1829, he spent a few Sabbaths more at New Castle. While here, after the falling of a heavy snow which was much drifted, he attempted on Saturday to pass from Brunswick to Woolwich, where he was to have spent the Sabbath. In the contest with a blustering atmosphere and almost impassable roads, he was obliged to yield, and seek a house for the night and the following day. This was something of a trial to him, as punctuality was a virtue on which he somewhat valued himself. Being obliged to pause, he says, 'I have been ready to be provoked with some ministers for not having more courage to surmount difficulties;* not making proper allowance for my superior health and strength, for which I have not at all times felt my dependence. "*Who maketh thee to differ?*" and, "*What hast thou that thou hast not received?*" are inquiries which have not borne with sufficient weight upon my mind. For these things I have reason to be humble, and acknowledge God's righteous rebukes in the course of his holy providence.' He fell into very kind quarters, in a family near New Meadows river; none of whom, however, were professedly pious. In the evening devotions, he had 'some out-goings of soul to God' in their behalf, and 'longed to be made useful to them.' Sabbath morning was more mild; and he attempted to collect a small assembly; but the roads were so completely blocked that he failed. Having with him a volume of Payson's sermons, and finding it would be agreeable to the family, he read one to them in the forenoon and one in the afternoon, praying before and after each. His feelings he thus records: 'In secret, besought God to an agony that the season might be blessed to the spiritual good of the family. If it should be set home upon any of their consciences or hearts, as a sermon which I heard read almost forty-six years ago was to mine, they will have reason to remember the season forever.'

After leaving New Castle, he spent a short time at Woolwich,

* Some disappointments had given him occasion for this.

where gracious influences were descending. A number had indulged hope, and others were anxious. From this place, he went on to Arrowsick Island, (Georgetown,) where a revival was in progress. He also visited Parker's Island, (Westport,) where an interesting work among the Freewill Baptists the fall before had brought fifty into the church. Returning to Arrowsick, he received a request to go to Phipsburg, where the Spirit was generally and powerfully descending. There he labored a short time, preaching on the Sabbath, lecturing, visiting, conversing, praying, and attending meetings for inquiry. Sixty or seventy, in various parts of the town, were supposed to have been subjects of converting grace at the time; and many more were under awakenings.

From Phipsburg he returned home the 1st of April; and the rest of the year he labored in Chesterville and the vicinity. We have occasionally noticed that he spent a season in secret devotion between meetings on the Sabbath. A record which now occurs informs us that that was his practice. 'Had an hour and a half of intermission. Spent part of the time in secret prayer; which is common for me, when time and circumstances will allow.'

By the Kennebeck Conference, he had been appointed, with a lay brother, a committee to visit the churches belonging to that body in the eastern part of the county. To this duty he attended in June. The church in Unity, he found much reduced. He says, 'When this church was first gathered in the fall of 1804, there were twelve members, and circumstances looked favorable. But now, after more than twenty-four years, it is reduced to half the number, only two of them males.' He enjoyed, however, an interesting meeting. In Clinton, he records a more encouraging state of things. Referring to an individual whom he had known in Hamden, he says, 'When she came here, she was almost the only pious person in the neighborhood. Now they have a church, a meeting-house with a bell, and a settled minister.'

While on this tour, he attended the installation of Rev. Daniel Lovejoy over the churches in Windsor, Washington, Albion, and Unity. The solemnities were performed on the 3d of June, at the first-named place.

In the latter part of the month, he attended the meeting of the General Association of Massachusetts, at Andover, as a delegate from the Maine State Conference. In this body he found such changes wrought by time, that he says, 'Could not help reflecting on twenty or thirty years back, when I used to attend the annual meetings of the Massachusetts Missionary Society. Scarcely any now remain who first composed that Society. There is reason to be thankful, however, that so many pious young men are raised up to fill the places of those who are gone. In many places, things are in a better state than in the days of the Fathers.'

In September, he mentions a revival of religion in North Augusta; and another in Dixfield, in consequence of which a number of family altars had been erected. On the 14th of October, he assisted in the ordination of Rev. Hermon Stinson as pastor of the church in Weld, (Rev. Mr. Starrett having left;) and, in connection with it, he speaks of a revival in Rumford, which was reported by Rev. Mr. Gould. Nearer the close of the year, he also speaks of a work of grace as being in progress in Vienna.

In November, he observed a day of private fasting and prayer. Of this he says, 'Enjoyed freedom and solemnity in prayer, and, for some things, wrestled and agonized with God. Read many appropriate passages of Scripture to lead my mind in supplication on the several articles I had arranged for the day. O, that God would hear and answer the petitions I have poured out before him! Toward the close of the day, particularized all my children and grandchildren, and enjoyed much freedom in praying for them. O, to meet them all in heaven! God can so order it if he pleases. With him I leave them all.' It was about sunset when he left the place of his devotions.

Near the beginning of 1830, he took another tour eastward, to the extremity of the State, preaching and visiting with his customary diligence. At Machias, particularly at the Port, he paused and spent a few Sabbaths. At Robbinston, where Rev. Calvin White was then laboring, he found some special interest. He had now exceeded his "threescore years and ten;" and, supposing that he might never visit that region again, he appears to have taken a formal leave of some of the churches and people to whom he had so often dispensed the word of truth, and among whom God had so signally owned and blessed him. In this tour he spent about two months, and returned from it near the close of March.

Not long after his return, on an exchange at Winthrop, he found some special attention. The Spirit had begun to descend there, in his awakening and converting power; and, soon after, or about the same time, on other places in the vicinity. Cases of hope occurred in Fayette and South Chesterville; and the shower of mercy extended, and fell around his own dwelling. Many of the youth were solemnly impressed with a sense of their guilt and danger, and brought to submit to Christ. The work became quite general; and, as might be expected, the earnestness of his soul was often poured out, in the closet and elsewhere, for the continuance and spread of the shower of mercy, and for the conversion of particular persons. Nor, while the dews of Heaven were descending thus plentifully around him, did his own fleece remain dry. A son, whose mind was much interested in the revival of 1819, but who had not become hopefully pious, was now brought to embrace the Saviour. The circumstances are worthy of notice. At a social prayer meeting, this son, who had been anxious for some time, disclosed his feelings, and, among others, rose for prayer. The father, soon after, led in this exercise. And, (he says,) 'I felt for him exceedingly. If ever I prayed with *all* my heart, I think I did then. Brought to view Christ's readiness to heal sick bodies, when he was upon earth. Could

not but think he was as ready now to heal sick souls, as he was then to heal sick bodies. He healed numbers then on the application of their friends; and now friends come to him in behalf of spiritually diseased relatives. Entreated him to regard their situation. Felt almost as if I could take no denial.' The next day he found that during the prayer a saving change was hopefully effected. The son felt willing to yield himself to God; and such a change took place in his feelings as to inspire the hope that he had "passed from death unto life."

His youngest son, now a member of Bowdoin college, was the only remaining child unhoused in the ark of safety. For his conversion he now besought the Lord. Being in Fairfield, where he had spent the previous Sabbath, on the 1st of September he sought a secluded spot in a forest, and spent the day in fasting and prayer. 'Confessing his sins and imploring forgiveness, he spread out before God 'the wants of the church in Chesterville, and pleaded for many other important things, particularly for D.'s conversion, and that he may become a minister of the New Testament. Was enabled, part of the time, to plead with God with strong cryings, and, I hope, in the exercise of humble faith.'

For an answer to these requests, at least in one particular, he had not to wait long. In a few days that son returned from college to spend the fall vacation under the parental roof. At first, his mind was unaffected by what was passing around him, except that a degree of that displeasure was felt, which so commonly arises from an impenitent heart, at the thought of being brought, by friends, within the influence of such a scene, in hope of his conversion. At a prayer meeting which he attended, however, about two miles from his father's house, and to which he went with only his customary feelings, he was deeply impressed with a sense of God's *goodness* to him, and his corresponding undutifulness, ingratitude, and guilt. During the night, (which he spent at his oldest brother's,) his

mind was so subdued, humbled, and changed, that he returned home the next morning hopefully a new creature, wishing to devote himself to the service of that beneficent Creator whom he had so long and unreasonably defrauded. At a conference meeting on the afternoon of that day, he opened his mind and expressed a trembling hope of an interest in God's pardoning mercy. The deeply affected father, in recording the event, exclaims, 'Oh, what boundless mercy! what superabounding grace! Has God fulfilled his covenant, and become a God to the last of my children, so that I have now no unconverted children to pray for! Returned home, and tried to give God thanks.'

Since the revival of 1819, other denominations had become somewhat numerous in the place; and in this, things were conducted very much according to their views, and sometimes not in accordance with his. But he loved peace among the different orders of Christians; and, being well aware that

> 'The Spirit, like a peaceful dove,
> Flies from the realms of noise and strife,'

he sometimes submitted to things with some struggles of conscience, committing all to God, rather than, by correcting statements which he regarded as fundamentally erroneous, to hazard discussions or a clashing of opinions which would divert attention from the great things on which it should be concentrated. He loved, indeed, the whole truth himself; and was ready, on proper occasions, to advance and defend it. But he was characteristically averse to anything like proselyting to a denomination. And in the case before us, he so carefully and entirely abstained from exhibiting his own peculiar views on the minor points of doctrine, that he had reason to fear that other orders than his own would gather in the sheaves of the rich harvest which the Spirit had caused to grow. The course which, instead of direct efforts to win members to his church, he pursued, is given us in a record

made toward the close of the year, when a number offered themselves for admission. 'Trust I had some feelings of gratitude to God, as a hearer of prayer. In times past, in view of the efforts of other orders at proselyting, I have asked the Lord to proselyte a little for us; as he could do it more effectually than we could, and secure to us better members.' As the result of this work of grace, he gathered a number into the branch of the church of which he was pastor in Fayette, and a number more into the parent church. Among the latter were the two sons, over whose hopeful conversion we have just seen him rejoicing.

Other places also were blessed. Toward the close of the year he speaks of a revival in Wilton, and another in New Sharon, under the ministry of Rev. Mr. Underwood, as quite powerful and extensive. He also mentions a number of cases of hopeful conversion, and others anxious, in Bowdoin college during the fall term.

Some ecclesiastical changes had occurred around him during the year. On the 7th of July, he assisted in ordaining Rev. Simeon Hackett, as pastor of the church in Temple. And on the 15th of November, the Rev. Fifield Holt of Bloomfield, after a short illness, was taken from the embraces of his family and flock by death. He mentions also the ordination of Rev. Geo. E. Adams, at Brunswick, as having occurred in December 1829.

We have before remarked that he had now exceeded "three score years and ten" of his mortal existence. And yet we find him, in a number of instances this year, preaching four times on the Sabbath; and, on one of these days, administering also the Lord's Supper. One other instance of his industry may not be unacceptable to the reader. He had spent the Sabbath in Winthrop. On Monday he went thence to Brunswick, leaving appointments for the morrow as he returned. The next morning (awaking early) he started at three o'clock,

rode to Litchfield in a severe rain-storm, and preached to a handful of people who collected at half-past ten. After dinner he proceeded thence to the north-east part of Monmouth, and preached again near night. He then went to Winthrop, and closed the day with a lecture there in the evening. And when at home, his hand was little less laborious or efficient in any kind of work which required to be done, than in his younger days.

Passing much which is interesting in his private history, an extract or two are given, which show his watchfulness over his own spirit, and his sense of the evil of defects in duty. A Christian brother had been leading in his family worship. He says, 'I found my mind wandering upon things which made me inattentive to a part of his prayer, for which I felt ashamed afterwards. And I ought to feel more ashamed and humbled before God, that I should be guilty of such irreverence toward him, to the injury of my own soul.' At another time, reviewing a season of devotion, he says, 'Alas, how often, when I attempt to pray, are my feelings far from what they should be! Such prayers cannot be pleasing to God. He requires the heart, and might say to me as to Israel of old, "Bring no more vain oblations." O, I fear I have not been duly sensible how often and how dreadfully I have provoked God by such heartless services! Thus to trifle with him, and mock him by dead sacrifices, must be highly insulting! O, I need to have my services, as well as my sin-polluted soul, sprinkled daily with the precious blood of the Almighty Saviour.'

Another extract, showing the interest of his mind in Divine truth, may not be unprofitable. In family worship, he had been reading in Ezekiel. 'Had an unusual view of the importance of the nation of Isreal, about which the Lord has seen fit that so much of the Sacred volume should be occupied. Longed for the time of the Millennium, when much

more will be known about that interesting people, and why God has dealt with them as he has, and expended so much time and attention upon their concerns, and made all who read the Bible pay so much attention to them. They are certainly preserved for some great and important end.'

CHAPTER IX.

VARIOUS LABORS — AT HOULTON — AT CAPE COD — AT HARPSWELL.

The year 1831 was distinguished for the outpouring of the Spirit on many places. The notices in his diary are confined principally to places where he was. And yet he names the following as enjoying revivals of religion of greater or less extent: Hallowell, Augusta, (both parishes,) Vassalboro', Waldoborough, Bangor, Bloomfield, Solon, Industry, New Vineyard, New Sharon, Kingsfield, and Weld. Of Bloomfield, he says, 'The Lord hath done great things here.' He does not mention the number of hopeful conversions. But some idea of its extent may be formed by the fact, that, spending a single Sabbath there, near the beginning of the following year, (Jan. 29th,) he received twenty-eight members to the church. As the result of this gracious visitation, he also gathered a number into several of the feeble and destitute churches in the vicinity.

The months of May, June, and a part of July, he spent on the Penobscot, assisting Rev. Mr. Pomeroy, of Bangor, in an interesting revival, and laboring in the neighboring towns. His record does not furnish the general facts which might have been interesting to the reader. Nor, where one sows the seed, without waiting to see much of it spring and grow, are we to expect that it will give the particular incidents which others, perhaps, at a later period, could furnish. Preaching on the Sabbath, however, lecturing, visiting, conversing, and praying with his customary diligence and fervor, we are not

to suppose that his labors were without effect. He seemed to put in the sickle as one who saw the harvest ripe before him, and who felt that he might not have long to labor. In a number of instances about this time, we find him preaching four times on the Sabbath. Once this was effected by embracing the opportunity afforded by the long intermission usual in cities and villages, to ride out four miles, and give a sermon to a small congregation in the neighborhood. And yet, so humbling is the effect of the Spirit's influences on the mind, and so alive is the devoted Christian to defects or negligence in duty, that, a few months after this, finding himself in rather a dull devotional frame, on reading in the life of Payson, he said, 'I am ashamed of myself, when I read Payson's memoirs. He lived *fast*, and soon finished his work. He did more in a short life, than many such drones as myself would in a long one. When I consider where I am in life, I have need to think of that saying, "That thou doest, do quickly;" "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."' How he could, in any respect, call himself '*a drone*,' must appear a little singular to any one who was acquainted with him, or who will trace the record which he has left of his life. It can only be explained on the principle which will lead the righteous at the last day to say, "When saw we thee an hungered," etc. In reference to comparative usefulness, he and that holy man, Payson, doubtless have a better opportunity of comparing notes now, and seeing what their Adorable Master enabled them to accomplish, than they could have had on earth.*

* Dr. Pomeroy, then Pastor of the Congregational Church in Bangor, speaks of him at this time as 'diligent, faithful, untiring, in his labors. Personally (he says) I received much instruction from his wisdom and experience, and am confident that his labors were blessed to many others. It was no uncommon thing, in subsequent years, to hear individuals refer to conversations held with him at that time.' He adds, 'My estimate of his deep practical piety, sound common

During this season of interest, he enjoyed some seasons of earnest, agonizing prayer. Of a church fast which he attended in Bangor, he says, 'Took part in exhortation and prayer; and my whole soul was drawn out to God for perishing souls.' Leading in prayer, at a morning prayer-meeting at the house of Gen. C., in Hamden, he introduced the case of a son who was the only remaining member of the family not hopefully pious; and, he says, 'felt such earnest desires for his conversion, that I could scarcely contain myself.' These requests, and those which he presented the evening before, for the same person, it is hoped, were not in vain.

An illustration of the efficacy of Christ's merits in our behalf, may not be uninteresting to the reader. At a morning prayer-meeting, a few weeks after the above, and at the same place, he says, 'Had some peculiar views of *the name of Jesus*, given to us to come to God in. It is like having the name of a friend of undoubted credit lent to us to draw any sum we need from a rich man or at a bank. If we were ever so poor, it would make no difference while the credit of the friend is good. So if we are ever so deeply bankrupt, owing ten thousand talents, and having nothing to pay, the *name of Jesus* will secure us anything that God can bestow. His credit has never failed in heaven.'

The revivals above referred to, and many others in the State at the same time, were very generally attended with 'four days',' or 'protracted meetings,' as they were called. These were not the work of 'revivalists,' or 'new-measure-men.' They were merely a meeting of the shepherds with different portions of the flock, and a multiplication, for the

sense, strong native talent, and true devotedness to his work, was very high. His influence was felt in almost every village and neighborhood in the State. For a whole generation and more, he was "the voice of one crying in the wilderness." He did a great work in his day. The seals of his ministry are *very numerous*, — but precisely *how* numerous, will be known only at the great day.'

time, of the ordinary means of grace. They seemed to spring, somewhat spontaneously, from the quickened feelings of ministers and churches, and their increased anxiety for the salvation of sinners. They were greatly blessed to this end, and contributed also to a union of feeling among Christians of different evangelical denominations. Conducted as they were, they were liable to little objection, except as they might have contributed to bring too hastily to a crisis a work which, otherwise, might have longer continued; and, by the frequency of meetings, to act disproportionately on the sympathies. It cannot be denied that they were blessed to the conversion of many souls, and in some instances, to revivals of religion, which, to human appearance, would not have occurred without them. But the best things are liable to abuse; and when Christians began to depend upon these, and feel that they were indispensable to a work of saving grace among the impenitent, the Spirit began to withdraw,—and becoming less effectual, they fell into disuse.

During a series of meetings at Waldoboro', in September, having given a lecture at a school-house, he was invited to the house of a Mr. J—— K——. This friend (he says), 'told me that twenty years ago, last May, I preached in the same school-house, and he requested me to baptize a child for him, which I refused to do. I recollect the event. I could not get evidence of him or his wife, and told him that if he had never given himself to Christ, he could not give his child in faith. This, together with the sermon, was the means of his awakening; and he afterward obtained hope, and then his wife. How sovereign are God's ways!' Had this man been gratified, the result, to him and others, might have been eternally different.

Preaching at Winthrop, at a 'protracted meeting,' from the words, "Prepare to meet thy God," he says: 'Had one of the most solemn seasons I ever enjoyed in attempting to dispense the word.' Of a Sabbath discourse at Chesterville,

from Jer. 5 : 21, "And what will ye do in the end thereof?" —he says: 'Had an uncommonly solemn season. Felt as though I was delivering God's truth, for which I must be accountable to him. Think it was *one* of the most solemn seasons I ever experienced in preaching. Blessed be God for his merciful assistance.' Of a thinly attended church-conference the previous day, he says, 'But it was a solemn season. Never do I recollect to have obtained more confidence in prayer, that God would hear, and have mercy upon this church and build it up.'

For nearly three months, in the former part of 1832, he labored in Castine. This was occasioned by the absence of the youthful and much-loved pastor of the Trinitarian church, Rev. John Crosby, on account of ill-health. Nothing of peculiar interest is known as the result of his labors here, though a remark at the close of them authorizes the belief that he had reason to think they had been blessed to the salvation of some. Before leaving, he assisted in the painful duty of dissolving the pastoral relation which had existed between Rev. Mr. Crosby and his charge. This occurred on the 3d of May.

We pass over this year with a few extracts from his diary. On a Sabbath in July, he says: 'In the prayer before the sermon in the forenoon, found my mind uncommonly led out to God. One thing after another was brought to my mind as a subject of supplication; and I was loath to leave the throne of grace while I was admitted so near, without praying for almost everything I could think of. Was favored with the same *sweet gale* of Divine influence through the public services. O, what reason I have to be thankful! Oh, to be kept from pride and vain glory! It would be fearfully ungrateful in me to feed my lusts with these *holy, heavenly* dainties.' The evil which he here deprecates he sometimes felt, and thus mourned over on another occasion, when in the duties of the

Sabbath he had enjoyed less of the Divine presence and assistance than usual: 'Lord, why hidest thou thy face? Why hast thou withdrawn thyself? Has pride or self-confidence risen up within me, and separated between thee and my soul? Oh, this accursed pride! Thou robber of my soul's comfort, thou enemy of God and all righteousness, how long shall there be found a place for thee in my wicked heart? Oh to be *made* and *kept* humble and holy!' He has not given us the particular occasion of the following lamentation, but it shows us the trouble he still had with inbred-sin. 'Find myself a sinful creature. I often pray, (or try to,) "Lead us not into temptation," and then am so unwatchful as to run right into it. What a wonder of mercy it will be, if such a sinful wretch as I ever gets to heaven!'

Other passages, however, (and they far more frequently occur than such as the above,) show a happier state of mind: 'This morning, in the course of reading for family prayer,* we read of Christ's weeping over Jerusalem, which brought upon my soul an overwhelming sense of his compassion for me and others,—though he perfectly knew all our opposition to him and holiness. Had a solemn, affectionate season in prayer. Besought him that his wonderful compassion might be exercised *effectually* toward each one of us, and that not one of us may be left to reject his love, trample his mercy under foot, and perish amidst such a *profusion of compassionate, condescending kindness.*'

The following shows his habit when abroad, as well as at home, and is not destitute of historic interest. Speaking of family prayer, he says, 'which I have never neglected since I had a family (when with them), nor when abroad, except in a few instances where others did not choose to have it. I

* When at home, he always read the Bible in course at family worship. And we may here remark, that it was his uniform custom to have the members of his family read with him.

do not recollect ever being so sick as not to be able to attend to it, except when I had the typhus fever.' The reader will remember how very ill we have often seen him from different causes. But a slight, or even a material inconvenience, he did not regard as a disability or an excuse. He *loved* prayer. He considered it *a duty;* and he was not easily turned aside from what he thus regarded. '*God must be served*' seemed to be his motto — a motto which he conscientiously observed to the last. The reader will also remember that the above remark about his constancy abroad, covers not simply his *professional* life, but, almost entirely, his *Christian* life. Solomon says, "A faithful man who can find?" A few such, at least, have lived.

Toward the close of October, repeated exposures brought on a severe ague in his face. From this he suffered more or less for a number of days, and, at length, severely. When he obtained relief, he said, 'While suffering I thought, how easily God could so order it that the inflammation should shift to my brain, and take away my reason and my life; and so my probation and my days on earth forever close. And then if TEKEL* should be written upon me, how awful! But, dreadful as it would be, it would be *most just.* Nothing but the precious blood of Christ can prevent this. On him I would rely, and, with respect to life or death, would say, Lord, as thou pleasest.'

Not long after this, we find him, on Saturday evening, while praying for assistance on the morrow, 'longing to have the world shut out of his heart, and locked out;' — an example worthy of imitation. How many unprofitable Sabbaths might thus become invaluable blessings.

If the occasion for the following implied censure had entirely passed by, it would be happy. 'Attended the Monthly Concert of prayer; and it was a good season. The prayers

* He had preached from Daniel 5: 27, the day previous.

were appropriate and solemn; — not tediously long, nor embracing every object but the right — as is sometimes the case at seasons like this; — which is a great fault, I think, among professors, and sometimes among ministers. When we come before the throne of grace, we ought to *know* and *feel* our errand; and our whole soul should seize the object and ply the mercy-seat as those who are in earnest to be heard and answered.' Much, doubtless, — very much — would be added to the interest and efficacy of prayer, by observing the simple rule here suggested, — *knowing* and *feeling* our '*errand*,' and *doing* it.

The ecclesiastical changes which he witnessed this year were more numerous than common. At its commencement, he lamented the death of the excellent and much-loved Rev. Mr. Jenkins, of Portland. But most of the occurrences in this department were of a more pleasing character. On the 4th of January, he assisted in giving a pastor, Rev. Daniel Libby, to the church in Dixfield; and, on the 1st of February, in conferring a similar gift on the church in Wilton, in the person of Rev. Samuel Talbot. On the 13th of January, he aided in the ordination of Rev. Asa Bullard, as an Evangelist, in Portland; and on the 15th of March, in setting apart to the work of the Ministry Rev. Josiah Fisher, and giving him in charge the church at Stillwater. At this time, he speaks of Rev. Mr. Lewis as being settled at Brewer, and Rev. Mr. Fisk at East Brewer, since the last summer. On the 16th of May, he assisted in ordaining Rev. John A. Vinton at New Sharon, (Rev. Mr. Underwood having been dismissed); on the 3d of October Rev. Isaac E. Wilkins at Fairfield; and on the 17th of the same month, Rev. Alden Boynton at Industry.

He commenced the year 1833 by observing its first day as a season of private fasting and prayer. Of this he thus speaks: 'Found it good to confess sin, original and actual,

and acknowledge the righteousness of the penalty of the holy law, and sue for pardon through the merits of the Lord Jesus Christ. Devoted myself afresh, soul and body, with all the powers of the one and members of the other, to God, and besought his acceptance of them to be used in the work of the Ministry the little remaining time allotted me on earth. Entreated his assistance and acceptance in the great work. On entering the ministry, I begged for spiritual children; "*or I die.*" I now begged for children *before* I die.' Then followed supplication for the church of which he was pastor, for the interests of religion generally, and for the nation. The last quoted sentence shows the intenseness of desire for success with which he entered the Ministry, and which still burned on the altar of his heart with unabated fervor. No wonder that he was ready to seize on every opportunity to preach, and that he regarded a stormy Sabbath, (as he uniformly did), a frown in providence. And it is no wonder, that, when nearly another score of years was added to his life, he was still unwilling to relinquish the idea of prosecuting the great and good work.

A call to the Ministry, in his view, consisted not in the fact that a pious young man must enter it unless he could prove the contrary to be his duty, but in a special designation of the Spirit by impressions on the mind and corresponding orderings of providence. We hence find more than one such entrance as the following in his diary, relating to his youngest son whose college course was now completed. 'In secret I had an uncommon season in wrestling with God for D——, that he would lay upon him a sense of the worth of souls, and give him a desire to glorify God in trying to win them to Christ.' There is reason to believe that these requests were accepted in heaven: and what rich blessings, in the process of events, may be the result, another world only can unfold.

The following shows the impartiality with which the rec-

ords in his diary were made, as well as his compunction for smaller faults. 'Felt unusually peevish. Small things would put me out of humor; for which I felt ashamed afterward.'

For some time past, he had been occasionally afflicted with sudden attacks of dizziness and sickness at the stomach, which, for the time, entirely incapacitated him for outward duty. As yet, however, they had not interfered with any public professional duty. One Saturday afternoon, he suffered somewhat from one of these attacks; but hoped the rest of the night would relieve him. In this, however, he was disappointed; for, as soon as he rose the next morning, he found the same difficulty upon him. Repeated efforts of nature to free the stomach did not relieve him; and the remedies which he applied, that organ refused to bear. He carried the matter to God, and requested permission to engage in the public duties of the day, and strength to perform them. At length, succeeding in retaining a little nourishment, he went to the place of worship. 'Spake, (he says) from Luke 24: 34: "The Lord is risen indeed;" and had a most solemn and affectionate season. Do not know as I ever had my feelings in better accordance with my subject. In the afternoon, spake from Gen. 50: 24: "I die; and God will surely visit you;" and had also a good season.' After that, he went to Farmington Falls and preached again: and, at the close of the day, says, 'Oh, what reason I have to be thankful that the Lord has helped me in body and mind, through the services of another holy Sabbath. He is a hearer of prayer. May this instance encourage me to trust in the Lord in time to come. David said, "Because the Lord hath inclined his ear unto me, therefore will I call upon him as long as I live."'

It is not unlikely that those who shared in the Revolutionary struggle, and passed with our nation through the trials of its infancy, possessed a stronger attachment to it — at least an attachment more tender and sympathizing — than those

who have known it only in the strength of its manhood. They were prepared to place a higher value on the privileges to which, through such difficulties, she had risen; and to be alive to any causes which might undermine or destroy them. The reader has already noticed how deep and strong was the principle of love to his country in the breast of the subject of this memoir. Another exhibition of it was made at the annual State Fast, which occurred a few days after the preceding. 'Preached in the forenoon from Jer. 5: 9: "Shall I not visit for these things, saith the Lord: and shall not my soul be avenged on such a nation as this?" Enumerated some of the sins of our nation, and compared them with the sins of Israel, etc. Knew not as I ever enjoyed a more solemn season. Trembled for my guilty country. Unless God in mercy interpose, we are a ruined people. In the afternoon, spake from Ps. 85: 9: "Surely his salvation is nigh them that fear him, that glory may dwell in our land." This subject was in contrast with the other. In that, I brought to view the reasons we have for fear; in this, the reasons we have for hope. A solemn season also.' He then adds, 'Few attended. Was ready to wonder, particularly at professing Christians, that so many of them should keep away. I found it to be as one of my *choice Sabbaths*. Oh, what reason I have to be thankful for the privilege of joining with others, and of leading and assisting their devotions on such an interesting occasion. "Bless the Lord, O my soul."'

This year, in June, he visited Bristol, R. I., as delegate to the General Association of that State from the Maine State Conference. On his way, he attended the religious anniversaries at Boston; and, spending a Sabbath in Newburyport, he preached in the desk under which the remains of the venerated Whitefield repose.

The latter half of the year, he labored in Old Town and vicinity, under the direction of the Maine Missionary Society. Here he saw much disregard of religion and its institutions,

which pained his heart. The loose population, collected by the extensive milling operations there, contributed materially to this. 'Was grieved, (he says,) to find the holy Sabbath so profaned in a variety of ways. Some of the saw-mills going. Persons were travelling on worldly business, notwithstanding the rain. And before the rain commenced, some were picking berries, and others rafting, etc. O, when shall the Sabbath be revered?'

Desiring a blessing on his labors, and feeling the need of other things, he resorted to private fasting and prayer. Being diverted from his purpose of thus spending a certain day by a call to attend a funeral, he notwithstanding retired to a wood, and spent about four hours in devotional exercises. Two days afterward, obtaining permission of its owner, he went to an empty house, which appears to have been somewhat retired, 'tied my horse in the shed, (he says,) carried my things in and fastened the door after me, and spent the day in secret fasting and prayer. Have reason to be thankful for the privilege; I have wanted it for some time. Spread many important things before the Lord in prayer; and some part of the time, agonized in supplication. Hope I wrestled with the Lord. O, to prevail as Jacob did! Among other things, particularized my wife and children, and grandchildren, and pleaded the promises which are made to children's children,—that notwithstanding my great unworthiness, the heritage which the good man leaves to his children's children may descend to them, and be richly bestowed upon each one of them. May the mercy and righteousness of the Lord extend to them all. AMEN.'

While laboring here, in conversing with a man on whom he called, he used an expression which he afterward feared might have given needless offence. He called again; and finding that it had, he acknowledged his fault, and asked forgiveness. On this he remarks, 'I think it duty to remove all such causes of offence, when I can do it conscientiously.

Sinners are full apt enough to take offence at the *naked truth*, without having my imperfections to stumble at. O Lord, give me wisdom to walk towards them that are without.'

Being at Bangor in August, he found the brick edifice belonging to the Theological Institution going up. In honor of his previous occupation, as well as to express his interest in the Seminary for which he had labored and prayed so much, he took a trowel and laid two bricks in the front wall.*

Before leaving the region, he assisted in council at the formation of the Hammond Street Church, Bangor. This took place on the 5th of December. On the 30th of January, he had assisted in the installation of Rev. Oren Sikes at Mercer. At another time, we find him mourning over the death of his much-loved brother in the ministry, Rev. Daniel Lovejoy, which occurred on the 10th of August. He had been an excellent and useful man; but, for some time previous to his death, suffered from ill health and distressing mental depression.

The following extract exhibits a state and habit of mind which remind one of the expression used to describe the character of Enoch, (Gen. 5: 24). Speaking of his set seasons of devotion, he adds, 'And I do esteem it a privilege to lift my heart in aspirations to God at any time, by night or by day, when journeying or engaged in any lawful employment, when receiving any mercy, to give thanks; or if any adverse providence crosses my movements, to beg God to sanctify it to my good. I love to realize the hand of God in everything. "The very hairs of your head are all numbered," and, "Not a sparrow falls on the ground without your Heavenly Father," are sayings of our blessed Lord which I love to feel.'

* The liberality of friends, principally graduates from the Institution, afterward placed his likeness in the library apartment of this building. It is an excellent painting, and a correct likeness, — with one unhappy exception, — an expression of *anxiety*, which was by no means natural to him. It was taken in February, 1845, when he was 85 years old.

On reaching home near the close of the year, he found some special religious interest existing in Chesterville and Fayette. Indeed, clouds of mercy began to hover over many churches, and blessings to descend. In the course of 1834, he names revivals in Topsham, Bath, Farmington, Temple, and Strong; and more than ordinary interest in a number of other places. In Bath, the work was powerful, and brought some important persons into the church. In Strong, in proportion to the number of inhabitants, the work was still more extensive. Among the different orders, he says that some one hundred and fifty were regarded as having passed from death to life, thirty of whom united with the Congregational Church at one time.

Finding himself surrounded at his residence by a pleasing religious interest, his own feelings were excited, and he appears to have conversed and prayed with increased fervor. Some individuals lay with peculiar weight upon his mind. Of one whose case was introduced at an evening prayer-meeting, he says, 'I felt so for him that it seemed I could take no denial, — that he *must* become a Christian.' On the following evening, he conversed with the person and a sister of his, and prayed with them. The same feelings are again expressed, particularly for him; and he adds, 'O, that God would answer. He is a hearer of prayer, and a Father to the fatherless. O, that the prayers of his dying father may come into kind remembrance before God.'* Both of these persons subsequently shared equally in the earnestness of his supplications; and it is hoped that he was accepted in their behalf. This work of grace resulted in the addition of a number to the different churches in Chesterville, particularly from among the young.

The general observance of the first Monday in January as a season of fasting and prayer for the conversion of the world,

* The death of that father has been mentioned in this memoir as having occurred by typhus fever in 1814.

had been recommended. Failing of a meeting which he hoped to have enjoyed, he took his chamber, and observed it by himself. Beside a number of personal and local things which he spread out in prayer, he says, 'Besought God, that as he opened the two-leaved gates before Cyrus of old, he would open the two-leaved gates, prejudice and inveterate habits, and cause the Gospel to enter all the strongholds of heathenism under the Great Captain of salvation, and cause even populous China to surrender, and become a Christian Empire.'

During the former part of this year, he labored in Edgecomb, which was now destitute by the ill health of its stated supply, Rev. Daniel Kendrick.

Leaving here, he went through Bath, and assisted in a protracted meeting held there at that time. It was now so late in the season, that the snow was principally gone; and the reader will probably smile at the figure which he must have presented on a part of his journey home. Worrying along with his sleigh awhile, he left it, and obtained assistance by wagons from place to place, till he came within twelve miles of his residence. He was now obliged to take his horse's back; and he thus describes the remainder of his journey: 'Lashed my buffalo on my horse's back, and took the saddlebags and rode on. Tried in several places to borrow a saddle, but did not succeed. [He had now probably reached a forest of some length, through which the road lay]. Twisted some withes, and laid across her back, with a place in each end for my feet, instead of stirrups, and then rode on quite comfortably.' Being a pioneer in the forest on his first setting out in life, he had learnt the use of this indispensable help to a back-woods-man; and sometimes, in after years, he practised upon the lessons which earlier necessity had taught him. Occasionally, when other means of remedying a defect were not at hand, his sleigh or wagon was graced with some of these adornments. A friend once meeting him when he had

drawn upon this resource of the forest, and casting his eye over the infirm vehicle in which he sat, humorously asked, 'Father Sewall, what keeps your carriage together? Faith?' 'Not without works,' was the grave reply. The feeling which, for want of ready means, with his indifference to external appearance, led him sometimes to use a carriage which most would have laid by, is seen in the following, of a few weeks later date. Having to borrow money to pay a debt which was larger than he anticipated, he said, 'I sometimes make it a subject of prayer that I may be able to square with the world before I die, so as not to die in debt to any fellow creature. But to live in debt to my Maker I always expect, and to die in debt, and to be in debt to all eternity; and as this will glorify my great Creditor, I shall be content to have it so.'

The idea of God's being a creditor seems to have suggested to him, (a few years after this,) rather a humorous turn, which may possibly suggest to the reader a reason for acquiescing in adverse events. While on a mission up the Penobscot, his horse suddenly died. He bought another which happened very nearly to resemble the one he had lost. On his return, he called on a friend somewhat observant of horses, on whom he had called in his outward journey. The friend inquired, 'Where is the horse you had when here last?' 'Is not that the one?' was asked in reply. 'No,' said the man; and repeated the inquiry. 'Taken for debt!' was the answer. This roused a curiosity somewhat tinctured with indignation; and the friend wished to know who could be guilty of such an act as taking *his* horse. He told him that it was for a debt of considerable standing; and after keeping him in suspense a few moments, replied that it was 'a debt of gratitude which he had owed to God for many years. The owner of the horse had not seen him sufficiently thankful for the loan, and had retaken it.'

The remainder of the year, he labored in Chesterville and

other towns in the vicinity, taking one journey as far as the Penobscot. We pass to its close with one quotation from his diary. It is respecting a lecture in Knox, and the subsequent events of the same day. 'Preached in the forenoon from Judges 3: 20, and had a most solemn time in delivering God's message to my fellow-creatures. Felt like a dying man, making his last effort to discharge duty, and clear his skirts of the blood of others. O, may I be enabled to give up a comfortable account at last of this season; and O, to meet some at the right hand as a consequence of this effort! But this I must leave with God. Went on to Clinton village. Before getting to Albion corner, missed my way, and felt quite unreconciled about it, and disposed to murmur at those who inscribed the guide-board, and those who directed me. I have reason to be ashamed, after such a solemn season, to indulge such feelings. Not to realize God's hand in the thing, is shameful and wicked. Tried to confess it to God, and to be thankful that, notwithstanding, I reached Clinton seasonably. Preached in the evening from Lk. 18: 13, "God be merciful to me a sinner," and had a pretty good season.'

Near the close of December, he started for a mission in Washington county. On the last day of the year, he witnessed at Bangor the examination and licensing of his youngest son, who was a member of the Theological Seminary there.

His labors in Washington county were confined principally to its new and destitute parts. Except a few weeks in the spring, which he spent about home, this mission occupied him till near the close of June. In passing through Sullivan, he found the little church, which he assisted in gathering in 1801, much reduced. Nine had been removed by death, and three had removed to other places, leaving only one male and five or six female members. 'So (he says) God deals in his sovereign pleasure; and who shall say to him, "What doest thou?"' Here he spent a Sabbath and preached, and gathered the lit-

tle remnant around the table of their Lord, and administered to them the emblems of his dying love.

The remainder of the year, till near its close, he labored principally in the vicinity of his residence. On the 19th of August, he assisted in the installation of his son-in-law, Rev. Mr. Chapman, at Camden; and, on the 4th of November, in the dedication of a house of worship and the installation of Rev. J. N. Whipple, at Dixmont.

Being so much absent from his pastoral charge, and comparing the results of his labors as pastor and as missionary, he became satisfied that the interests of the church at Chesterville required the dissolution of the relation which he had sustained toward it for fifteen years. He gave them his views, and requested dismission; which, by the advice of a mutual council, was granted on the 18th of November.

Soon after this, he left, to enter upon a mission in Houlton. The arrangements and preparations for leaving, somewhat unfitted him for the duties of "Thanksgiving day," which came just at this time. On this he remarks, 'I love to spend Thanksgiving and Fast days in such a manner that it shall seem like the Sabbath; and the next day, through the sanctity of its influence, shall seem like Monday.

In passing to the field of his labor, he assisted in a protracted meeting at Knox. Here we will give a brief extract from his journal. 'Attended the prayer meeting and had a most melting season in prayer for some individuals. Seemed to take hold of the pillars of God's faithfulness, and take his promises in pledge for the answer. Preached afterwards from Ps. 81: 12, "So I gave them up," etc. Had a solemn season. Felt the danger that myself and others have been in, while unconverted, of being given up to destruction, and that it was owing only to sovereign mercy that we had not thus been treated. Felt the danger that poor sinners are now in of being given up of God, and the necessity there is of ministers and Christians using efforts for their salvation, and pray-

ing much for them.' The next day, it was concluded to move the meeting to Freedom; and of a little private meeting which he enjoyed with two other ministers, he says: 'Again I got near to God in pleading for a blessing to attend the meeting, that God would move on the valley of dry bones, and spread spiritual life through all this valley of death, call at every dwelling with the cup of mercy, and serve every family with the waters of salvation, and cause many altars of worship to be erected in houses where now the voice of prayer is not heard.'

He reached Houlton, some hundred and twenty miles northeast from Bangor, before the middle of December, and commenced his labors. The first day of January he observed as a day of private fasting and prayer. Of this he says, 'Spread many important things before God with a degree of importunity which I hope was accepted. Particularly, besought God to make me fruitful in old age, in the conversion of souls.' He was now seventy-six years old. And here it is not amiss to say that he was as active as most at fifteen or twenty years younger, and performed nearly the amount of ministerial labor which he had done in earlier days. Many times, within a few years past, we find him preaching four times on the Sabbath, particularly in his mission on the Penobscot in 1833. There, beside other instances, we find him doing this three Sabbaths in succession. While at home, indeed, when engaging in some of the more laborious kinds of manual labor, he found that his physical powers faltered. A reflection which he made on having fatigued himself in hay-making, the last summer, may not be uninteresting to the reader. 'Went to bed quite wearied. Had some scruples whether I did right in taking the scythe. It made my rest disturbed. I ought not to do anything to injure the body, which, if I am really a Christian, is the *temple of God*.'

The first Monday in the year had been proposed by Christians in England and in this country, to be observed as a day

of fasting and prayer for the outpouring of the Spirit and the conversion of the world. He succeeded in collecting a few Christians in a private house for this purpose. After sketching the manner in which the time was occupied, he says: 'The season, to me, was peculiarly solemn. In confessing sin, at the opening of the meeting, I was much melted; and, in the close, giving thanks, my whole soul was drawn out to God for Zion, and, in particular, for his cause in this place. Read the 49th chapter of Isaiah, and sung the hymn,

'Now shall my inward joys arise,'

etc., and was much moved at the consideration of the unspeakable compassion of God to his church and people, in its being compared to the affection of a tender mother toward her infant offspring, and the assurance given that it is still more strong and unyielding. Wept much, while offering the last prayer, and rejoiced that the cause of God will advance, let what may obstruct its progress; for, strong is the Lord God, who has pledged all his *power*, *benevolence*, and *faithfulness* for this.'

In this region he remained till the last of March, laboring principally in Houlton and Monticello (still farther north), journeying, visiting, and preaching more or less in the vicinity. The field which he thus cultivated did not afford so much promise of a spiritual harvest as he could have desired. Toward the close of the time, he thus speaks of Houlton, (it was on the Sabbath, and the meetings had been small), '*Appearances* of doing good in this place are very discouraging. I have had very strong desires to be made the means of good to some souls here, and have sometimes felt that I could take no denial. I know that God is a sovereign and omnipotent, and can easily turn the proudest, hardest heart.' He emphasized the word 'appearances,' knowing that his expectations should not be graduated entirely by these: and hence, while he speaks further of 'discouraged feelings,' he adds, 'Still hung upon the arm of Almighty mercy for a blessing.'

Among the inhabitants, and among the United States' troops stationed here at this time, he found pious persons. But some of the professors of religion who had wandered into this new and distant region, had laid aside family, and to some extent, private devotion. To find such instability, and departure from duty, in those who had named the name of Christ, was peculiarly painful to him, — as the following record shows: 'Called on Mr. W——, and was grieved to find that he still* neglected family-prayer, and did not always pray in secret. I prayed with him, and then called on a Mr. D—— C——. He and his wife are Baptist professors; and yet he has neglected family-prayer for years! Prayed there, — and afterwards, going through the woods, cried aloud to God with many tears, that he would have compassion on these prayerless Christians, and stir them up to take hold of mercy afresh.' In the course of his ministry, we find many instances of his thus crying to God, in retired places while journeying, in behalf of persons or objects for which he felt a deep interest; and they show the earnestness of his spirit. A few days after this, he found a change in the habits of the former of these men, which rejoiced him much; and he said, 'I could not help thinking that my prayers for him last Tuesday were answered. Hope he will not again lay aside the duty. Talked with him on the subject before retiring. O what reason have I to be thankful!'

His faithfulness in visiting the sick is seen in the following incident, which here occurred. At the house of esquire T——, who was not a believer in Divine revelation, was a brother-in-law, extremely sick. The opposition which some of the relatives would evidently feel to the reception of a visit, together with the opinion of some that he had better not attempt it, tried him somewhat. He considered the thing, and lifted up his heart to God for guidance, and resolved to go. He was kindly received by the master of the house who, however, frankly told him that, in his opinion, it was not best that he

* He had before conversed with him on the subject.

should see the sick man, as it might occasion him unnecessary pain. But, on inquiry of others who were concerned, he pleasantly acknowledged himself overruled, and consented that he should go in. He found him unable to converse, and made a few remarks and offered prayer, and retired. He says, 'I felt very ardent desires for his recovery or conversion. Besought God, also, for the conversion of his brother-in-law and wife. Felt as if I must have some one, either the dead or the living, (viewing the sick man as near the dead, and as if already gone). With him who is able to save, I leave my petitions.' On the evening of that day, of his private devotions he says, 'Read the lxxxiv. Psalm, and was struck with the expression, "No good thing will he withhold from them that walk uprightly." Although I do not "walk uprightly" as I should, yet, in the main, could not but think that the description might be applicable. Then pleaded that it would be a "good thing" to have esquire T—— converted. Wrestled to an agony that this "good thing" might not be withheld, but be granted in answer to my requests. If this could be done, how would his aged mother* rejoice and praise God for hearing prayer; and how would Christians here, rejoice at such a display of Divine grace; and how would the heavenly hosts rejoice, and praise God!' The same earnestness for these persons characterized his devotions the next day. The day following, a Christian friend informed him that the sick man's physician had given him over. He proposed to that friend to unite in prayer for him; 'and a solemn, melting season (he says), we had. As the physician of his body had given him over, besought the Great Physician to undertake for him, and take him as his patient. Did long and wrestle for him, especially for the salvation of his soul; and also for the salvation of his brother-in-law and wife.' His requests were at least so far granted, that the sick man, whom he repeatedly visited, recovered.

* Of Bradford, Vt.

With the notice of his taking leave of the people at Monticello, we must close our remarks on this mission. 'Preached in the evening, from Heb. 13: 7, "Let brotherly love continue;" and had a most solemn, interesting season. Charged the Christians to love one another; and charged the unconverted, in the fear and name of the Lord, to give their hearts to him, and love him, and love his children. Warned them all, as from my death-bed, thinking it not probable that I should ever see them again. At the close of the sermon, I asked the Christians around me, if brotherly love should continue? They all seemed desirous for this, and resolved that, as far as it lay in their power—the Lord helping them, it should. I then commended them all to God, through Christ, and took my leave. Felt afterward as if I had, in some measure, done my duty as the Lord would have me; and it seemed to be a season worth coming all the way from home for.' This appears to have been his closing message there.

The subject on which he addressed them was intended to have a particular practical bearing. On his return, he found interesting revivals in Brewer and Bangor. In the latter place he says, on Tuesday, 'Seventeen had indulged hope since last Friday evening. Passing through Garland, he assisted Rev. Mr. Sawyer (eighty years old the previous October), in a protracted meeting. He spent a Sabbath in Foxcroft, where he speaks of forty (some said sixty), cases of hopeful conversion had recently occurred.

After spending a short time about home, he labored a number of weeks in Sidney.

He always made it a point to attend the meeting of the Maine State Conference. This year it was held at Augusta. At a morning prayer-meeting, a note was passed to him by 'professing sisters,' requesting prayer 'for the conversion of a brother.' The parties he knew; and being called upon to pray, he presented the case with great earnestness, and then,

as it were to clench the argument, closed his plea emphatically with the expression, '*that it may be known that Thou art a hearer and answerer of prayer!*' Says one of the persons concerned in presenting that note: 'Time passed on, — the individual in question became hopefully pious, and made profession of religion; and when that body met in that place again, appeared as a delegate from one of the county conferences.'*

Soon after the meeting of the conference, he went into Washington county, and spent the rest of the year. His labors were mostly confined to Whitneyville and Northfield, near Machias. These were then new places. The latter was then an unincorporated plantation, (No. 24); and the road was so bad when he first visited it, that he was obliged to leave his wagon and take a saddle. He speaks of the bad pole bridges which he had to pass, and his cause of thankfulness that he was not thrown from his horse, at the expense of limbs or life, in that uninhabited part of the road. His earnestness of desire for a blessing upon his labors here, is seen in a record made after a lecture, at the commencement of his labors. 'Oh, for good to be done to souls. If the Lord would only give me *one soul*, O what a favor, — far greater than to have bestowed upon me the whole world, or ten thousand worlds. In prayer, as well as preaching, felt a solemn nearness to God, and, I hope, a solemn confidence in him as a hearer of prayer.' At another time, we find him pleading with God along the road to a lecture, 'for assistance, and some souls' in the place, 'as his hire,' — and the next morning, in secret prayer, telling God that he scarcely knew how to live, unless he would give him 'success in winning souls to Christ.'

We give a few extracts from his diary during his labors

* In a number of instances afterwards, we find him praying with much earnestness for this person; and, in one, expressing the hope, that, as his requests had been granted for other members of the same family who had become pious, they would be in this.

here. The first follows an evening lecture, in which he had enjoyed a comfortable season. 'In secret I returned thanks to God for affording me the opportunity this evening of speaking for him. It is a privilege, from the enjoyment I have in speaking for God and the assistance afforded. Blessed be the Lord that he ever called me to this work. The Apostle could say, "He counted me faithful, putting me into the Ministry." Can it be possible that the Lord *saw* or *counted me faithful?* Could this be the least reason that he put me into the Ministry? Oh, that he would help me to be faithful: and, Oh, to be made successful;—not to the feeding of my pride, but to the showing forth of his glory. He can make a worm the instrument of setting forth his perfections: and I have reason to rejoice that he can use such an unworthy instrument as myself to manifest his glory. Blessed be the Lord.'

The next was after an evening lecture. 'Had a pretty good meeting; but not equal to the last evening and the evening before. Then I had a more solemn and feeling sense of the Holiness and Majesty of God, and an awful sense of the retributions of eternity, and the worth of souls. Oh, such feelings should always exist when I am engaged in such solemn work as carrying on a treaty of peace between God and man.'

The next refers to some struggle with inward or outward sin, the particulars of which he does not specify. It follows confession and supplication in private. 'Instead of sins being the death of me, I ought, and, with Divine assistance, will be the death of sin. Through the meritorious righteousness and atoning blood of the Dear Redeemer, I shall come off conqueror, and more than conqueror at last, and join the song of the ransomed, "Salvation to our God which sitteth upon the throne, and unto the Lamb;" "For thou wast slain, and hast redeemed us to God by thy blood." There is no other alternative than singing this song, or joining in the in-

sufferable groans and agonies of the damned! To this doleful state I have been tending by sin. To the other blessed state I can only be raised by the mercy of my *redeeming* God.'

Another: 'I retired several times into the wood near by, to pray; and there wrestled for spiritual mercies; and, among other things, pleaded hard for my unconverted grand-children. Oh, that they may become members of the household of faith before I die.' A private fast which he observed, in which, among much else which is interesting, he particularized, with much earnestness, his children and children's children, we must pass over.

The following, which was occasioned by reading in the book of Esther with Henry's annotations, during which he was much impressed with her resolution to go to the king, we are unwilling to omit. 'I begged earnestly of the Lord that he would reach out the golden sceptre to me, and grant me my requests for my kindred and the church in Chesterville. The old adversary is meditating their ruin, as Haman was that of the *Jews;* and as his plot was overthrown, and the Jews delivered, entreated that the devices of the devil might be overthrown, and souls saved, and the church delivered. Earnestly besought the Lord, as he was so much more merciful than any earthly potentate, to grant my request. Urged my petition, not simply to *half* the kingdom, but for the *whole of it.* Poor souls must have *all* that God can bestow! The constitution which he has given forbids that any thing less than this should satisfy them.'

It would be happy for the church if all her members regarded themselves as identified with her interests, and all their words and actions as tending to bring a blight or a blessing upon her, and as bearing upon the weal or woe of immortal souls. The following extracts, (as do others which have been made,) show his feelings on this point. 'A word which I spoke unadvisedly gave me much uneasiness. Such small

things may prejudice the minds of the unconverted, and occasion their eternal undoing. I cried to the Lord in secret to prevent such an awful evil. It is humiliating to think that I am so sinfully imperfect, that I may be the means of destroying souls, instead of saving them.' The next morning he prayed for an opportunity to ask forgiveness. As soon as he left his chamber an opportunity offered, and the thing was done. 'But, (he adds,) it is possible that I shall never appear in the eyes of that person as I did before. Whenever I am thought of, this impropriety will present itself, and mar all. Well, it is of no consequence what becomes of my reputation, although I ought to be very careful of it for the sake of Christ's cause. Only let souls be saved and God be glorified, and all will be well.'

On the 15th of September he assisted in organizing a church of six members at Northfield. He afterward received a few others, and, on the following Sabbath, administered to it the Lord's Supper. This was said to be the first time that the ordinance had been administered in the place. On the 7th of December he also assisted in gathering a church of six members in Whitneyville.

While laboring here, he visited and preached in many other destitute places in the county, passing over, also, to New Brunswick. On one of these excursions, he assisted in the ordination of Rev. Wm. Davenport, at Perry. This occurred October 19th. The 26th of November found him mourning over the death of Rev. Samuel Johnson, then Secretary of the Maine Missionary Society, who departed this life on the 15th of that month.

The former part of 1837, he spent in the vicinity of his residence, laboring here and there in destitute places, and assisting some of his brethren who were enjoying the outpourings of the Spirit upon their people. The fact of having been dismissed from the church in Chesterville seemed to

increase, rather than diminish, the interest he felt in its welfare. Its members were now like sheep upon the mountains, having no shepherd: and frequently do we find him remembering it with much earnestness at the throne of grace. And he had the happiness of seeing that the Good Shepherd took care of it. On the 15th of March he assisted in ordaining his youngest son as its pastor. His hand was laid upon his head while another led in the consecrating prayer; and then he charged him, with the solemnity of Paul to his own son Timothy, to be faithful to the trust committed to him.

Toward the close of the year, he labored, under the patronage of the Massachusetts Missionary Society, in Provincetown on Cape Cod. This town, which is the northernmost on the Cape, appears to have been somewhat of a moral desolation. For some time, the stated means of grace had not been enjoyed, religion was low, and error abounded. He entered this field near the close of August. An extract or two from his diary will show how earnestly he desired and sought the blessing of God on his labors. The first day of September had been recommended, by the General Association of Massachusetts, to be observed by the Churches as a season of fasting and prayer 'for the union of Christians, the more plentiful effusion of the Spirit, and the Divine direction and blessing in political affairs.' As no arrangements had there been made for such an observance of the day, and as he did not arrive in season to consult the members of the church and gather them for the purpose; he observed the day by himself. This gave him the opportunity of being more particular, and embracing a greater number of subjects, than would have been proper in social worship. 'I had, (he says,) a number of things of my own that I wished to spread before God, which I did with much importunity. Not forgetting the Church and pastor at Chesterville, I particularized my wife, and children, and grand-children, with much earnestness. Besought the Lord to direct and help me in

this place. Oh, to be the instrument of raising up the foundations of many generations, and the restoring of paths to dwell in. Had a solemn, good season.' At another time, in anticipation of an evening lecture, we find him retiring to a school-house, and there pouring out his soul before God. 'Entreated help this evening, and while preaching in this place. Oh, for some fruit, if it is but *one soul*. That, if he pleased, he could give me this evening. Oh, that he would. Why not now, O Lord God of Israel?' He preached to a full and attentive assembly, and had a solemn time to his own soul. 'How easily, (he says,) the Lord could carry home the word to some poor straying sinner, and make it effectual to his conviction and salvation.'

He lectured frequently, and visited much from house to house: and now the habit of praying at such times appears to have become more common than formerly. His meetings, on week-days and on the Sabbath, were generally full, and his hearers attentive and apparently interested. The impression which he made upon the minds of the people was so favorable, that, at the end of a three-months' mission, the Society which employed him was anxious that he should add another of the same length. To this, as it appeared to be duty, he with some reluctance consented. And though no general revival resulted from his labors, they appear to have been blessed to the conversion of some souls. He gathered a few persons into the church; and, when he left, another minister appears to have taken the ground.

The following incident, which occurred during his labors here, shows how his mind turned trifling events to spiritual account. On coming to a school-house where he had a lecture appointed, the door was found locked. The messenger who went for the key, returned with the word that the mistress lost it on her way home. Another was procured, and the house opened. 'The event, (he says,) produced strong aspirations of soul that the Lord would produce *his key*, and

open the hearts of the impenitent to receive the truth. He can make the bolts of unbelief and hardness of heart give back, and the sinner himself be willing to open to Christ.'

The following illustrates the high degree in which he possessed the spirit of adoption, and the childlike simplicity and freedom with which he came to God with his wants, and reminded him of his promises. This, indeed, as all who knew him are aware, was a marked trait in his Christian character. 'Attended to sunset* and other seasons of evening devotion with interest. Did long for the Holy Spirit to be with me for my own sanctification, and to make my labors effectual here. Reminded my gracious Lord of the encouragement, that he is more ready to give the Holy Spirit to them that ask him than earthly parents are to give good things to their children; and that here was one of his needy children, and dependant and needy ministers, crying for the Holy Spirit as the only blessing that will relieve him.

A record made after enjoying a delightful season in family-prayer, shows his deep sense of personal unworthiness and ill-desert, and how highly he valued the privilege of prayer. 'Oh, what an estimate would a lost soul set on being placed again in probation, and enjoying the favor of God in exchange for his eternal frowns. Here am I, who deserved to be in hell, on probationary ground, and "under hopes of heavenly grace," as Milton expresses it. What obligation I am under to be forever devoted to the service of the God of all my mercies. As to personal merit, I have no claim to anything better than all the horrors of endless despair; and if God should take a condemned spirit from the lowest regions of misery, and plunge me into his place,—and put him in possession of all my privileges and hopes and prospects of endless conformity to God, and enjoyment of him in glory, what could I say against the justice of it? Aside from his covenant faithfulness and his promises of grace to his regenerate

* Saturday evening.

children, there would be no wrong done to me in the awful exchange. Oh, if ever I get to heaven, what reason I shall have eternally to adore the SOVEREIGNTY *of distinguishing* GRACE!'

While here, as in other places, we find him possessing a deep anxiety, and presenting many earnest prayers for the conversion of particular persons with whom he became acquainted. It is not uncommon to find him wrestling with much importunity in their behalf, and feeling as if he could not be denied. And if, as in the case of a distinguished family on the banks of the Penobscot,* — which has been remarkably blessed, — that blessing, as one of the family said, began in the fervency of his supplications for it; another day may reveal much good bestowed on persons and on households in this sphere of his labors, — in answer to the pleadings of his faith.

A few weeks after closing his mission in Provincetown, (which ended with February, 1838,) he commenced laboring in Harpswell, Me. The Congregational church and society here, had for some years been destitute of stated means of grace, and needed some one to repair the breaches which time had made. His advancing years, connected as they were with uncommon measures of bodily and mental vigor, did not disqualify him for such a service. The churches yet held his labors in high esteem; and it was upon an application from the people here that he entered this field. Here, as elsewhere, his Master's business was his employ, and in its performance he manifested his customary diligence and zeal. Families, whom many would have overlooked, he sought out and visited; and the adjacent islands not unfrequently found him upon them, calling from house to house, and lecturing where the voice of the ministry was seldom heard. His labors here commenced near the close of June, and with a few

* Gen. John Crosby, of Hampden.

interruptions, continued till past the middle of October. With a few extracts from his diary, we pass over this period:—

'July 8, Sabbath. Rose in the night, and besought the assistance of the good Spirit in the public services of the day. Did the same in the devotions of the morning, and several times in secret before meeting.' After such a commencement of the day, we should expect (as we find), that in preaching and administering the Lord's Supper, and in his evening lecture, he had solemn and interesting seasons. The associations and the facts, however, connected with the place where he spent the night, produced some melancholy feelings. The house had been occupied by a deacon of the church who was gone to his reward, and was now inhabited by a son. 'I first knew it (he says), fifty-six years ago. But oh, how changed! Neither the son nor his wife profess religion; of course, there is no family prayer as formerly; and he is rising of seventy years old. Did long that the house might become again a house of prayer.' The next day he visited, and lectured on Orr's Island. Here he had the satisfaction of finding some fruit of previous labors. A widow Reed informed him that her husband was awakened by a lecture he preached in the meeting-house, in 1816;* that he publicly professed, and honored religion to his dying day. 'Oh, (he says,) while God will have all the glory, what a privilege it will be if I may meet some in heaven who were brought there by my instrumentality!' He adds, 'A Mr. S ——, also, told me that his wife obtained her first evidence under my preaching.'

A few days after this, he read an account of the liberation of the slaves in the British West Indies, which occurred August 1, 1834. This, with the favorable effects of the measure, was highly gratifying to him. He was deeply affected with the expressions of gratitude to God which went up to heaven from the full hearts of those the bonds of whose thraldom had been removed, and said, 'I did long and pray

* While he was laboring in the revival at Brunswick.

that such an act of liberation might take place in the slave-holding States in our own land, and that such a jubilee might be sung by the poor oppressed Africans here. May He who hears the sighings of the prisoners and the groans of the oppressed bring it about. O, that it may be accomplished soon!' This is by no means the first time that he had thought and prayed for the slave. He had sympathies for the oppressed, and had a tongue to speak, when occasion offered, in their behalf. His views were not radical; nor was the eye of his mind so filled with 'the one idea' that he could see little beside. He regarded it as one of the crying sins of the land, and entreated God, in behalf of his country, and in behalf of those whom his country cruelly oppressed. And it deserves to be here noticed, that a few years previous to this, when a convention met at Portland to deliberate on the subject of emancipation, he spent much of the day in private prayer to God that its doings might be guided and blessed. And in connection with this, it may be proper to remark, that he was a fast friend of the Temperance reform, and discoursed on the subject in many places where he labored.

The following shows, what we have had occasion before to notice, that simply *intellectual* success in constructing and delivering sermons, was far from satisfying him. He had earnestly sought assistance, on Sabbath morning, in the public duties of the day, and had enjoyed it. Of a lecture in the evening, however, he says, 'Enjoyed liberty in speaking; but felt as if all was not as it should be. Feared, on reflection, that I had depended too much on a train of reasoning, and not enough on the Lord. Felt quite uncomfortable about it. O, to be stripped of everything but naked dependence on the Lord. Had some struggle before meeting from which of two passages to speak; and had some misgiving whether I did right in changing from the subject which was first upon my mind. This drove me to the throne of

grace for pardon, if I had acted injudiciously, and that the good cause might not be thereby injured.'

Before closing his labors at Harpswell, he observed a day of private fasting and prayer. As the circumstances, in one respect, were a little peculiar, and may be interesting to some to be known, a name is retained: 'Went to Mr. Isaac Dunning's new house, which is finished outside and partly inside, and shut up. He is unmarried and at sea. I found admittance, and shut myself in, and spent the day in secret fasting and prayer. It was just such a place as I wanted. Commenced about ten o'clock, and experienced no interruption from without. Had a solemn, good day. Among other things, prayed for the owner of the house, and that it might become a house of prayer. Toward the close, particularized my wife and children, and grandchildren. Left about five o'clock. I believe no one knew of my entering or leaving the house.'

CHAPTER X.

VARIOUS LABORS. — DEATH OF HIS WIFE. — MISSIONS AT BURLINGTON AND VICINITY. — AT FLAGSTAFF.

THE former part of 1839, he labored principally in Phillips and Kingfield. The longings of his soul to be instrumental of good are seen in the following record. 'Have had more than ordinary desires of late that I might be useful to souls before I die. As the Lord did bless me in the former part of my ministry, do long at times that he will bless the latter part also.' He then mentions an instance of early success in Bloomfield, and says, 'O, for some more, to be the crown of my rejoicing! The Lord is just as able to bless his word, and make it effectual to the awakening and conversion of sinners now, as he was in those days, almost forty-one years ago.' He then speaks of the memorable Sabbath in Dennysville, January 1, 1804, in which a number were effectually wrought upon, and the foundation of the Congregational Church there laid; and adds, 'Lord, help me to do something more for thy cause, though I am old and gray-headed. O God, forsake me not.'

While laboring here, the anniversary of being licensed, (May 7th,) occurred. He writes, 'Forty-one years ago to-day, I was licensed to preach the Gospel. How time has fled away! And how little have I done for God! I am so sinful and unfit for the ministry, that I sometimes fear the Lord has passed a decree of barrenness upon me the rest of my life, — that he has said, "Write this man childless in the earth" for time to come. If so, it is a heavy doom, but *just*.'

It is one of the peculiarities and excellences of piety, that it causes one to think humbly of himself. It so turns his thoughts inward, and gives one such views of his sinfulness and imperfections, and shows him that the good he has done falls so far below his obligations, that he can scarcely allow himself to have effected any. It is on this principle that we find some of the best and most useful of men setting themselves down as living almost in vain, and trembling in view of a comparison of themselves with others. The subject of this narrative had now been reading the life of the excellent Mr. Hallock, who entered the ministry a little previous to himself, and performed his first mission in Vermont in 1801, (the year of his own first mission;) and he makes the following reflections: 'He died short of seventy, and I am spared to enter my eightieth year. I have reason to think that he did much more good than ever I shall effect, and far exceeded me in exemplary piety. I have reason to be ashamed of myself and greatly humbled, when I read the lives of such holy, devoted men.'

Another destitute place now wished to enjoy his labors. The aged pastor of the church in Rumford, (Rev. Mr. Gould,) had become so enfeebled as to be unable longer to discharge the duties of that office. About the middle of May he entered that field, and there continued principally till November. Soon after commencing his labors here, he attended an important meeting at Bethel, where an extensive revival had existed the winter previous; and where, on the 23d of May, fifty-eight persons were received to the church at one time. Other ministers were present and preached, and a solemn and affecting season was enjoyed at the Lord's table.

A brief record of a day spent in private prayer while laboring in Rumford, may be interesting to the reader. 'Obtained the key of the meeting-house, and went in and locked the door. Spent the day in retirement from the world; and if it had not been for some interruption from my own wicked

heart, should have had almost a perfectly happy day. But in this imperfect state, something arises to mar our enjoyment. Had much to do in confessing sins and imploring pardon. Some sins of my youth have lately been brought to my mind with *fresh* and painful recollection, which I thought it my duty particularly to confess. Pleaded earnestly for the church and people here, — for our land, — for the world, — for prosperity to attend the benevolent efforts of the day, — and for my family and descendants.'

The following expresses his feelings in behalf of a gentleman* who was not a professor of religion, at whose house he passed a night. Similar instances, too numerous to mention, occur in almost every place he visits; and yet by a subsequent remark, it appears that every such instance is not noted in his diary. 'Felt much for him and his family, especially in secret prayer. Had such earnest longings for their conversion and salvation, that I could scarcely contain myself. O, that a Hearer of prayer would grant my requests. Was almost ready to say with Luther, "Lord, it is my will, [that they be converted;] and let my will be done." "For my will is thy will." O, that it might be the Lord's will to accomplish my will herein.' This appears not to be the only instance of earnest intercession for that family; for, some time after, we find him saying, 'Felt very desirous in secret that all my agonizing prayers for Mr. and Mrs. K. might not be in vain.' On the 9th of October, he assisted in the installation of the writer at Westbrook.

He commences the year 1840 with a record of important facts which had occurred during his life. 'This morning I am eighty years old: ten years over the common age of man! Where have I got to? My days have overrun the age of father, and mother, and many of my predecessors, and most of my contemporaries. True, a number of my acquaintance are older than myself. My two brothers are older. One is

* Mr. D. Kimball.

eighty-seven, and the other almost eighty-five. Three Congregational ministers in the State are older than I am, and one Baptist minister.* But how small is the number of such! How many important events have taken place in the world since I came upon the stage! The Indian wars, in this part of the country, ceased on the reduction of Canada, and peace was established, when I was two years old. Boston was blockaded by the British when I was fourteen. The revolutionary war broke out when I was fifteen, and closed when I was twenty-two. The dark day occurred when I was twenty. The French revolution took place, and the wonderful career of Bonaparte and his wonderful downfall; the rise of atheism and its overthrow — all in my day. Modern missionary efforts; the age of Bible societies and Tract societies, Education and Temperance societies; the rise of Colonization and Abolition societies; many remarkable revivals of religion; the wonderful outpourings of the Spirit on colleges and other places; the raising up of preachers and the spread of evangelical religion, through our wide-spreading population — have been in my day. I have witnessed many changes; but I must witness one more important change: I must put off this earthly tabernacle, and *exchange worlds!* Oh, to be ready whenever the time comes.'

At the close of 1839 and the commencement of 1840, he labored a few Sabbaths in Phillips, Kingfield, and vicinity. Near the close of February he went again to Harpswell. One or two things, which occurred on the way, are worthy of attention. In the earlier part of his life, when he lived in a camp by himself, we have noticed how much he enjoyed worship at meals. He was also averse to innovations on time-honored practices, and was a somewhat strenuous advocate for two services at meals. It so happened on this journey,

* These are thought to be Rev. Amasa Smith, Rev. Mr. Gould, of Rumford, Rev. John Sawyer, and Elder Sylvanus Boardman. Rev. Mr. Sawyer survives him.

that he took a dinner on the road. Of this he says, 'Had a good opportunity to ask a blessing and return thanks, as I went on the way, without any one interrupting me. Found sweet nearness to God in the services, and felt them to be the best part of my repast. Could not but think how much those Christians lose who omit giving thanks after their meals.'

The next day, he narrowly escaped being drowned. Finding that the ice was travelled from Gardiner to Bath, he took it at the former place, and followed the river down. The ice was glassy, and he enjoyed the guidance of only a single track. This, as it proceeded to Bath, he left by crossing over the point of land which makes down between Kennebeck river and Merry-meeting bay. He went on to the bay, intending to keep down near the western shore. This he found difficult. A heavy fog had risen, and he found himself frequently turning up into the coves. At length, not knowing exactly where he was, he turned up upon Cathance river, which he had intended to avoid. Seeing a house, he thought it best to leave the ice and proceed on the land. In going ashore, though he had taken the precaution to examine the ice, his horse broke in. He succeeded in partly releasing her from the sleigh; but, in moving round, he unfortunately stepped on a weak place himself, and went down nearly to his armpits. The place, however, was small; and, his arms extended, fell on stronger ice; and notwithstanding his age and weight,* after a few attempts he succeeded in getting out. No person was within call; and he dared not leave. His floundering horse succeeded in disengaging herself from the sleigh; and at length, with the little assistance he could render, in mounting upon a stronger portion of the ice. On inquiry, he was surprised to find that the water at the place was supposed to be twenty feet deep, or more. He says, 'It seemed strange to every one how my beast ever got out. But so it was ordered by a kind Providence, that her life and my own were spared. In thinking of it

* His ordinary weight was considerably more than two hundred.

afterward, concluded that it was a solemn call to be ready at any time, and under any circumstances, and prayed that it might be sanctified to me to the purging away of sin and fitting me for heaven. Oh, that I may not misimprove the providence.'

At Harpswell, his labors appear to have been blessed. A number of cases of anxiety and hope occurred. And here, as well as previously at Kingfield, he seems to have practically remembered the injunction, "Go out into the highways and hedges, and compel them to come in." While at Kingfield, we find him more than once pressing far up under the east side of Mount Abraham, where stones, and mud, and numerous sets of bars across the way, obliged him to leave his wagon and take a saddle. At Harpswell, too, he neglected not the Islands. And on these, to some extent, the blessing of Heaven descended. At a second visit to Birch Island, he found such a solemn state of things and so many anxious, that he regretted having yielded to an urgent request to go to Bath, where a revival of religion existed, and assist in a series of meetings.

On his return home, he found some special religious interest there. And the occurrence of a Wednesday-evening meeting (a meeting which the reader will recollect was established early in the history of the place) occasioned some reminiscences, which, as illustrative of character, and the connection of following events with those which have since taken place, are too valuable to be lost. He says, 'We used to have good meetings in old times, when brother Samuel lived where Esq. M—— now does. He used to come when, in the fall of the year, the meetings were in the evening, and the passing so bad* that he sometimes lost his shoes in the mud, going home, and would pull them out and walk the rest of the way in his stocking-feet. He was a persevering, uniform, good man. I then often thought that it was not likely

* Nearly a mile of forest had then to be passed through.

we should always live together in such intimate Christian fellowship, and that we were training for something different from what we then followed. I have often thought of some feelings I once had on hearing Elder Smith preach here from the text, "Upon all hills dug with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle." The hills he supposed to be the church, which was the place for sending forth preachers. I had then some very strong desires, and even faith to believe, that our little church would be such a place, and that some preachers would be sent forth from our *little hill*. Myself and brother Samuel, two of my sons and Mr. Chapman, have proceeded from this little *hill of Zion*. And since we separated from Hallowell church, we have colonized Farmington, Wilton, and Fayette. And Hallowell church has colonized Pittston, North Augusta, and Vassalboro; and Vassalboro has colonized Winslow, Clinton, and Waterville. Thus since Hallowell and we began together, we have spread abroad on the right hand and on the left; and that saying seems to be fulfilled in us, "Give place; for the place is too strait for us to dwell in: lengthen the cords and strengthen the stakes." The Lord often brings great events from little causes, and thus glorifies himself, and lays all human pride in the dust, where it ought to be.'

In May and June, he performed a short mission in Lincoln and vicinity, in the upper part of Penobscot County. This was a new and destitute region. In Burlington, some special religious interest existed. In Enfield he found a man who was awakened under his preaching in Ellsworth more than thirty years previous, whose impressions issued in hopeful conversion, and who told him of one or two more whose attention was arrested at the same time. He was encouraged by the evidence of success in his previous labors. And it may be proper to remark here, once for all, that in all the destitute regions which he visited, he carefully looked after

the scattered sheep of Christ's flock, ministering to their comfort by visits, conversation, and prayer; and often lecturing in private houses for the accommodation of the feeble, the aged, and the infirm; sometimes administering to them, at such lectures, the special ordinances of the Gospel; and that he looked up, and brought to the ordinance of baptism, a multitude of the scattered unconsecrated children of the church. And how highly the privileges thus afforded were sometimes valued, is shown by the fact, that, on a Sabbath which he spent at Lincoln, a man and his wife came twenty miles to enjoy the ordinance of the Supper.

July and August he labored again in Rumford, receiving a few, as he had done before, to the church. He was now followed here by Mr. E. S. Hopkins, who, near the close of the year, was placed in charge of the church as its pastor.

From the middle of October to the close of the year, he labored in Orrington. Here, unhappy alienations in the church had grown out of some ecclesiastical difficulties which he made some efforts to heal, but, as far as appears, without success.

During this year, his anxieties were called forth toward that child of his early prayers and tears, the church in Chesterville. The under shepherd, who, a few years previous, had been placed over it, had been removed to another field of labor. Attending a conference of the church, he thus expresses himself: 'At the close, the Church accepted the result of Council in relation to D.'s dismission. In conversing on our destitute condition, I felt deeply, and others appeared to feel also. We sang the 42d Psalm with faltering voices, yet endeavored to exercise faith according to the last verse.

"Hope in the Lord, whose mighty hand
Can all thy woes remove;
For I shall yet before him stand,
And sing restoring love."

God grant that it may be so. Offered prayer at the close, and had a most solemn, melting season. Did seem to exercise faith that this church will yet arise, and that I shall live to see it, according to the lines in the 128th Psalm,

> "This is the man whose happy eyes,
> Shall see the sinking church arise,
> Then leave the world in peace."

I seemed to feel that it would be so. AMEN.

Afterward, at a meeting of the church for prayer in view of their bereaved condition, he possessed the same feelings.

During this year, he assisted in four installations; — that of his youngest son in Scarboro, August 26th; that of Rev. J. R. Munsell, in East Brewer, October 7th; that of Rev. J. T. Hawes, in New Sharon, November 4th; and that of Rev. Wm. J. Breed, in Bucksport, December 9th.

We close the year with an extract or two from his diary. Marking the progress of a month, he says, 'Time is rolling, and will never return. I am approaching nearer and nearer to the grave every day, leaving me less and less time to prepare for death; less and less time to do something here for God; and more and more to be accountable for. But if I am indeed one of God's chosen, I am drawing nearer and nearer to the close of all my troubles and sins; nearer and nearer to the rewards of the righteous — to the everlasting rest which remains for the people of God.' At another time, having enjoyed secret and family prayer, he says, 'Oh, it is an inestimable privilege to get near to God in prayer. Oh, how many mock prayers have I offered in my life-time, and verily thought I was *doing God service*, and bringing him *into debt to me!* And this was the occasion of much enmity of heart being exercised, when I thought it possible that the Lord would not regard my prayers and morality, but would convert and save openly profane persons, and pass by me,

and send me to hell at last! The thought was intolerable. I have often thought since, what wonderful forbearance the Lord exercised toward me, that he had not struck me dead in such exercises of enmity against his Sovereignty and Justice! Ah, all heaven may well be astonished, if ever such a hell-deserving wretch enters its pure mansions!' Again; finding on a review that he had confounded two Scripture facts in a sermon, he felt much mortified, and said, 'May it humble me, and check the pride of old age that I am troubled with. I have often prayed to be delivered from the *follies of old age;* and surely, the pride of old age is one of its greatest follies.'

Near the commencement of 1841, he visited again his son in Scarboro. Here, in family prayer, pleading for covenant blessings on the children, he says, 'It seemed as if the promises of the covenant were as sure as the pillars of God's Throne.' With this, we here connect another similar instance of his faith in the stability of God's covenant with believing parents in behalf of their children. It was a few months after the above, at a lecture in the house of this son, at which he baptized one of his children. He says, 'Tried to meditate and pray over a subject for this evening. Felt some fears that the Lord would not afford his assistance, but besought him earnestly. Spake from Ps. 103: 17, 18: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children," etc. Do not know as I ever had a more solemn season in speaking, and praying, and administering the ordinance of baptism — such a sense of the unchangeable attributes of God, and the *absolute certainty* of the fulfilment of his promises. There seemed nothing in creation that could fully set it forth. Thought I did not grudge coming from home to this place, [a distance of some seventy-five miles,] if it was only for the enjoyment of this solemn season. Tried to give thanks for this almost unexpected favor, and prayed

that its influence might here be felt in impressing this everlasting mercy of God upon the minds of his people.'*

For two months, near the commencement of this year, he labored again in Orrington. This labor, (as also most of that in the same place the last year,) was performed under the direction of the Maine Missionary Society. Under the patronage of the same Society, he also labored thirteen weeks in Burlington, Lincoln, and vicinity. In the two locations, he completed, within the limits of the missionary year, a mission of six months: and during this time, beside a multiplicity of weekly lectures, he failed but twice of preaching three times on the Sabbath. At the close of an abstract of his labors, the report of that Society justly observes, 'Fourscore years seem to have done little either in abating his ardor or curtailing his labors.'

As Burlington, Lincoln, and vicinity, were, for a few years subsequently, the principal sphere of his missionary labors, we will here give, in his own language, a summary of them, taken from the Reports of the Maine Missionary Society. This will help the reader to see how the vigor of the constitution which God had given him, held out, and how diligently he filled up his advancing years in the service of his Master. In 1842, he had a mission there of three and a quarter months. During the time, he says, 'I took an excursion up the Aroostook Road, spending rather more than three weeks in the tour. I also employed a few days in ranging up the Piscataquis. In the course of the mission, which I commenced the 16th of March, I preached sixty-five times, [just five times a week;] attended four Church conferences, and a few prayer meetings; administered the Lord's Supper three times; baptized seven children; visited several Sab-

* His fervent pleading at this time might have had much to do with a hopeful change which occurred in a child of this family, who, a few weeks after, was torn from its parents by death.

bath Schools; made two hundred and thirty-one family visits; attended one funeral; and collected for the use of the Society, thirty-one dollars and sixty-seven cents.'

His mission reported in June, 1843, was for three months, and commenced September 14th; he 'preached seventy-nine times, [more than six and a half times a week;) attended four Church conferences; administered the Lord's Supper four times; baptized eleven children, and made two hundred and thirty-three family visits.'

His mission reported in 1844 was for three and a quarter months. In this, he 'preached sixty-nine times, [five times a week;] attended five conference meetings; visited a few schools; baptized two adults, and eight children; admitted four persons to church-fellowship; administered the Lord's Supper three times, and made two hundred and thirty-six family visits.'

His mission for 1845, which was for six months, reports: 'Preached one hundred and thirty-eight times, [nearly six times a week;] attended four church fasts and conferences; baptized one adult, and eleven children; administered the Lord's Supper five times; admitted four persons to church-fellowship; assisted in the organization of one church, and made three hundred and sixty-three family visits.' At this time it will be remembered that he was eighty-five years old.

The excursion up the Aroostook road, mentioned in the first of these reports, was to visit Patten, high up in Penobscot county, about one hundred miles north of Bangor, more than fifty miles north of Burlington, and nearly in the same parallel with Houlton. This was in April, 1842. Here he was constantly in motion, laboring with much of the activity of his younger years. In one instance we find him going two miles on foot to a weekly lecture, over a road which had in it so many open sloughs, that it was impracticable to go with a wagon, or a sleigh, or on horse-back; and of course he had

to return by the same means. He preached in the thinly inhabited plantations on the road; and on his return to Lincoln, from which he had been absent twenty-four days, he had 'preached twenty-four times, attended two church conferences, baptized three children, administered the Lord's Supper once, and made forty family visits.' At Patten he found a lady who was hopefully brought to the Saviour's feet, as the result of impressions which she received from a lecture he preached at Ellsworth, when she was ten years old.

We now return to 1841. The portion of the year not occupied as above indicated, was spent in labors somewhat promiscuous,— principally in the vicinity of his residence. Different journeys were taken; one in August, to Boston. While in the vicinity, he attended the anniversary of the Theological Seminary, at Andover. Here he was invited to fill the place of the preacher before the Alumni, who was absent. The request was unexpected; and he 'had but little opportunity to pray in retirement.' But he obtained 'liberty at the throne of grace,' and went forward. He preached from 2 Cor. 2: 15, 16, "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish," etc. He enjoyed a solemn season to his own soul; and there is reason to believe that it was not without interest and edification to his hearers. The next day, during the exercises of the exhibition, he was informed by a note, that he would be called upon to offer the closing prayer. He says, 'I lifted up my heart to God for help; and I trust he afforded it. I must needs think that I got near the Lord in the duty.' Professor Stuart afterward remarked to him with manifest emotion, '*You have refreshed my soul.*'

The next Sabbath he preached for Dr. Burgess, of Dedham, and assisted in administering the Supper. He appears to have had, on the whole, a solemn, interesting season. But on a review, he says, 'Had much matter of humiliation before God. Oh, if the precious blood of Christ is not applied

to my soul, there is sin enough attending and cleaving to my holiest services forever to exclude me from the favorable presence of God. None but Christ — none but Christ and his precious blood, can save my soul from the dreadful consequences of sin, here or hereafter.'

On the 7th of November he was called upon to officiate at the funeral of a long-tried and faithful friend, a deacon* of the church at Chesterville. This was to him a very affecting, and somewhat painful service. 'My feelings, (he says), were much excited. But I was enabled so to command them that they did not materially obstruct my utterance.' A subsequent reflection on the event is thought to be worth preserving. 'The reflection that I should never again see deacon F——, in this world, seemed melancholy. But the Great Head of the Church has ordered the removal of his relation from the church militant to the church triumphant, and calls upon us to give our consent to the transfer. If a member was removing to a distant part of the country, where he would be in a situation to do much more good, and enjoy much more than with us, — though it would be trying to part with him, — we should readily consent to the transfer of his church standing; and we certainly should be willing when the removal is to heaven.'

Near the close of the year, he was reading in course in family worship, the history of Israel's deliverance from Egypt. A record or two which the events connected with it occasioned, we will give. 'A solemn season in family prayer, occasioned by reading God's dealings with Pharaoh. This brought to view the justice of the procedure, had he entered into judgment with us, and destroyed us as he did that proud and obstinate monarch.' The savor of these feelings seems to have remained with him; for, of a season of prayer in a social meeting that evening, he says, 'Had a very lively and impressive sense of the entire dependence of crea-

* Joseph French.

tures on God, and that a proper sense of that dependence would lead to more than ordinary exertions to do his will. A belief of the sovereignty of God and his superintendence of all creatures, actions, and events, if rightly understood, will never lead to indifference and indolence, but to activity and diligence.' Again, a few days onward: 'Had a solemn season in family prayer. Have not done with Pharaoh yet, in the course of reading: and I suppose that the Lord has not done with him yet. Nor has he done with Moses. He finds good employment for him in heaven, I do not doubt. O, may I be admitted to join him at last in singing the song of Moses and the Lamb.'

The first part of 1842, he spent about home. The health of his wife had been failing for some time; and it became evident that she had not long to live. This rendered it necessary that he should not leave. On the 19th of January, his grandson, David B. Sewall, was ordained over the Congregational Church in Robbinston, which, years before, he had assisted in gathering. He had been requested to be on the Council, with a view to his offering the consecrating prayer. It was quite a trial to him not to be present on the solemn and interesting occasion. But circumstances would not permit. He did not, however, overlook the object. On the evening of that day, the Wednesday prayer-meeting was at his house. Just before its commencement, his wife, (now very feeble and confined to the bed), requested him not to forget the 'consecrating prayer.' The request was probably not necessary; but it shows the deep interest *she* felt in the thing. The meeting was opened. He led in prayer, and poured out his full soul before God in that behalf. And thus the grand-parents, (one of them just on the verge of heaven,) and the *parents*, (who, prevented from attending the ordination, were visiting their sick parent,) and other Christian relatives and friends united in invoking the Divine blessing on

the newly constituted pastor, and on the church and society over which he was placed, and on the connection which had been formed between them.

His wife continued to languish. Her religious exercises from the first had not been of a brilliant character. She had suffered from many doubts of her acceptance with God: and yet her life had borne ample testimony of her interest in the cause of Christ. Oppressed with a complication of diseases which had been accumulating and gathering strength for years, and which now had sunk her so low and weighed upon her so heavily that reason sometimes reeled upon its throne; these doubts still afflicted her. A crucified Saviour was all her confidence; but there was wanting that confidence of faith which would put all fears to flight. This led him to plead very earnestly in her behalf. While he felt, and deeply felt, that they were both unworthy of the favor; he entreated that the cloud which obscured the bright visions of the Saviour's face might be withdrawn. His sympathy, also, was excited in her behalf by remembering that his absence for the work of the ministry had thrown upon her the care and labor of training a numerous family; and had imposed upon her, in many respects, a heavy weight of anxiety and responsibility which probably bent her erect form sooner than it would otherwise have stooped; and might have induced the very infirmities under which she was sinking. In this sense, at least, she had suffered for Christ's sake; and he used this as an additional plea that the Saviour would be gracious to her now in the hour of her extremity. Many seasons of fervent prayer did he enjoy with her as well as for her. At length, her faith seemed to triumph. The fatal day came. A change in her was observed; and it was evident that the messenger of death was about to serve the fearful summons. And, to the question: 'Are you ready to go?' she replied, 'Yes, ready and willing. I gave up myself to Christ this morning before day light;'—meaning, probably,

that she made an entire surrender of herself and all her interests into His hands. Shortly after, she closed her eyes, and quietly ceased to breathe. This occurred on Saturday, the 26th of February. Thus the link was sundered which had bound them in the nearest earthly connection for more than fifty-four years, and she was permitted, we hope, to soar to worlds above, and he was left, alone and disconsolate, to toil on through the few remaining years of life. But he bowed submissively to the Divine will, and prayed that the bereavement might be made the means of increasing his holiness and usefulness, and his preparation for heaven. She was nearly seventy-three and a half years old; and the testimony which he gives of her worth, and *every word* of which is deserved, is, that she was 'a discreet, prudent, faithful, patient, industrious, loving, persevering, good wife.' All these qualities were put in requisition by the circumstances in which she was placed; and they had a happy development in her character.

The next day he preached from the texts, "He doeth according to his will in the army of heaven, and among the inhabitants of the earth," etc. (Dan. 4: 35.) and, "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to heart," etc.

The funeral took place on Tuesday, at which Rev. Mr. Rogers of Farmington, preached from Mark 14: 8, "She hath done what she could." As he was walking after her into the grave yard, the bereaved husband thought, 'I have accompanied my wife to the brink of the valley of the shadow of death; I now follow her to the brink of the grave; but I can follow her no farther till the Lord give the word. Said Christ to his disciples, "Ye cannot follow me now; but ye shall follow me hereafter." So it will be in this case. I shall follow hereafter, at his bidding who gave me being.' It is no wonder that when he retured to the house of which

she had been so long an inmate, and where she had often greeted him with a smile, it 'looked desolate, and a melancholy, disconsolate feeling came over' him.

As might be expected, we find frequent reference in his diary to these solemn and impressive events. A few weeks afterward, when desiring a sanctified effect from the bereavement, he says, 'This has sometimes seemed to me as the last correction which the Lord will administer to me; and that the result would be, that if not cured of sin, I should be given up as hopeless; or, that transgression would be thus purged away, and I be fitted for a state of inconceivable blessedness.' The reader, who has followed him so long in his religious course, and witnessed his uncommon devotedness, may be unpleasantly affected by the expression of a bare possibility that he might be 'given up as hopeless.' But to him, who deeply felt that he had no merit, and who knew "the plague of his own heart," and who often and painfully felt its workings within; the possibility of such an event appeared not so strange. Sin still cleaved to him; and he felt it to be extremely offensive to God: and he knew that if he escaped its worst consequences, it would only be by an act of sovereign mercy. It shows, too, his sense of the critical situation of one who is approaching the end of his probation, and with whom the last means of sanctification are employed.

However fearful he might have been that the correction administered would not produce the desired effect, the reader will doubtless be satisfied by the following, which occurs a few weeks after the above, that he took the right course to secure it. 'Walked out, and attended to secret prayer. Longed to be filled with the enjoyment of God, so that the vacancy experienced by the loss of my wife may be filled, to the satisfaction of my soul, with rich abundance. When the streams fail, O, to go to the fountain head and find enough; and that, too, which is free from alloy!' A few months after,

referring to the death of his wife, he was led to refer to that of his daughter Mary, (Mrs. Chapman) which occurred in 1825. On the latter, he remarks, 'How much, (as I have reason to think,) she has rejoiced since that time, that she got to heaven so early in life! How much I mourned that she was called away so young: and how much sin I have committed in so doing, the Lord knows infinitely better than I do.'

Not long after the decease of his wife, he entered upon the mission in Burlington, Lincoln and vicinity, already noticed. Before going, he speaks of a great work of grace in Winthrop; and, on his way, of an unusual religious interest in Bangor. He mentions also a powerful revival in Brownville.

Perhaps it is due to his native State, which, by the noble legal stand she has recently taken in the Cause of Temperance, is provoking to emulation her sisters in the confederacy, here to notice a fact which may be fading from the recollection of many, and which others do not know. It is, that to Maine belongs the credit of embracing the first modern society of Reformed Drunkards which is known to have existed. On this journey to the field of his labor, he paused at Enfield, which lies on the Penobscot about thirty-five miles above Bangor, and visited the gentleman with whom the measure originated. The following is the record which he gives. 'Called on Esq. Goodale,* and talked some time with him, and got the account of his waking up from an intemperate course, and inducing a number of his associates to join him in forming themselves into a temperance society on the same principles with the Washingtonians in Baltimore, and two months or more earlier. This was formed in February, 1841; and the one in Baltimore, in April of the same year. After conversing, I prayed with him and his family.' And, no doubt, he poured out the fullness of a warm and grateful heart for God's unspeakable goodness to him and his household; and

* His name deserves to be preserved, as well as that of John Hawkins.

prayed that he and those associated with him might stand firm to the principles they had adopted; and that the reform so auspiciously begun in that unhappy class of the community, might proceed till it embraced them all.

During the former part of this year, he performed the mission which was reported in June, 1842; and, in the latter part, the mission which was reported the following year; so that the most of his labor during the year was bestowed on that field. He speaks of some attention in Enfield, and some in Lee. In Springfield, he gathered a few into the Lincoln church. In Burlington he found a lady who was hopefully converted under his preaching, in Starks, some years previous. To be made the instrument of any good, he felt unworthy; and, in view of the privilege of being allowed to live and labor for Christ, he thus expresses himself. 'Blessed be the Lord for all his mercies. I am unworthy of a standing on his earth, much less of the privilege of a standing in his church and a standing in the Ministry, to dispense his word and administer the ordinances of his house. And yet he favors me with such privileges, and promises me, if indeed I am one of his children, a place in his kingdom, and of shining as a star, and even as the sun, if I turn many to righteousness.' And then, as expressive of a sense of his unworthiness, he adds: 'But instead of such glory, if I should be dealt with according to my deserts, I should have the blackness of darkness reserved for me, in the lowest pit of ruin!'

The manner in which he closed one of these missions, must have been somewhat impressive to his hearers. He had preached a third time, on the Sabbath, from Rev. 6:17, "The great day of his wrath is come; and who shall be able to stand?" and enjoyed freedom and solemnity in the service. 'Took my leave of the people, (he says,) and at the close mentioned that as it was common to make appointments, I would remind them that *God* had made an appointment to judge the world on a certain day, and that we were solemnly

warned to meet him, and be prepared to meet him on that day.'

We have witnessed his anxiety and prayer that the church in Chesterville might enjoy the stated ministry and ordinances of the Gospel. On the 6th of July, he assisted in the ordination of Mr. J. H. Conant as its pastor, — a blessing which, from that time to the present, it has continued to enjoy.

Some deaths, also, in the ministry, during the year, he was called to mourn. Rev. Mr. Gould, of Rumford, departed this life May 21st; and Rev. Mr. May, of Strong, in the morning of a successful ministry, on the 18th of May. The circle of his own immediate relatives was invaded. His brother Daniel, of Kennebunk, was removed Oct. 14th.

In the former part of 1843, in consequence of a request from the society in Frankfort, he labored there for three months — April, May, and June. Here he preached, as usual, three times almost every Sabbath, and repeatedly during the week; and visited, conversed, and prayed, with untiring diligence. Some special religious interest existed, and a few hopeful conversions occurred. In August, he took a tour eastward, as far as Addison; and, on the 24th of that month, assisted in the installation of the writer at Bluehill. Toward the close of September, he made a trip to Houlton, and went thence into Washington county, spending a number of Sabbaths at Pembroke, and others at different places in the vicinity. While in this region, on the 10th of October, he assisted in the ordination of Mr. Pond at Eastport.

With a few extracts from his diary, we pass over the year. 'Before breakfast, I read some of Mr. Edwards's experience. Was struck with his deep and lively views of sin, and the wonderful way of atonement. It served to awaken in me some similar feelings. Read the 3d chapter of Romans, which brings depravity and grace to view, and had an affecting season in confessing sin, and repairing to the glorious righteous-

ness of Christ for pardon and justification before a holy God.'

In the following manner he laments a particular sin. It was on Sabbath evening, after he had enjoyed assistance and comfort in public duty. 'I found myself in danger of pride. Felt some secret workings of self-approbation, especially in being able to do so well at my age. [Such is the guileless simplicity with which he expresses himself.] Endeavored to watch and pray against this accursed sin, — the sin which drove the offending angels out of heaven, and chained them down in darkness forever. O, to be purged and delivered from this dreadful sin, — always to feel my dependence and be kept humble. What have I that I have not received? Nothing is more unbecoming than pride. It is practical atheism. It is saying that *I am*, and beside me there is none else that sustains me! The good Lord deliver me from such *dreadful blasphemy!*'

At another time, he thus longs after holiness: 'On Thursday last, as I was riding along, I was thinking upon the salvation which God had provided for guilty man, and of its being *a holy* salvation, and that one great object of Christ's suffering on the cross, was to purchase to himself a peculiar people, zealous of good works, who were finally to be presented before God as chaste virgins, without spot, or wrinkle, or any such thing. I did long, and earnestly pray with tears, that he would give me this salvation, that I might be *perfectly holy*, as he had required me to be. O, to be perfect, as my Heavenly Father is perfect, — to be troubled with no more sin to all eternity!'

It was comparatively rare, that in preaching he did not enjoy such a solemn sense of Divine things, as to feel a good degree of comfort in view of the state of his heart. Sometimes, however, it was otherwise; and the following extracts show how he felt at such times. They occur at the close of two successive Sabbaths, during which he had enjoyed liberty

in speaking, but not all the solemnity of feeling which he wished. 'I love to have a realizing sense of spiritual things, *a believing sense* of the guilt and danger of the impenitent, when I address them. I am not satisfied with myself, unless I feel something of this when I am speaking God's word. When, in preaching, I am favored with such a realizing sense of things, I feel in a good measure clear of blame, and that the blood of souls will not be found upon my garments, and that sooner or later they will feel that they have heard God's truth.' 'I enjoyed freedom in speaking, but not all that affectionate, solemn sense of things which I love to have, when I speak to fellow-creatures in God's name about their eternal interests. What multitudes are on the point of perishing forever, and how little I feel for them, — talk about the matter, when the welfare of their never-dying souls is at stake, as if it was not of such importance as I myself say it is! O, it is such a contradiction, — so inconsistent, — that I am sometimes sick of myself. O, for the quickening influences of the Holy Spirit upon my own soul. If judgment must begin at the house of God, revivals of religion must begin there, and especially with the ministers of God. Help, Lord! help, Lord! for vain is the help of man, or even of angels, without help from thee.'

In this brief sketch of his life, we pass the observance of some days of private fasting and prayer unnoticed. But we feel disposed to introduce the record of one with which he commenced the year 1844. 'So my days pass away. I closed my eighty-fourth year last evening. If the prophetess Anna was said to be of great age when she was about four score and four years old, this may now be said of me. But how have I spent these eighty-four years? Ah! I have much reason of shame and blushing, and to exercise deep repentance, and plead for pardon. Finding that I could be accommodated with a room to myself,* I devoted the day to

* He was now at Dixfield.

fasting and prayer. Endeavored to look over my life and into my heart, and make confession before God, and plead for pardon through the all-atoning blood of the dear Redeemer. Spread the case of our country before the Lord, and besought his gracious aid for our rulers, and that he would remove the evils which abound among us, and which call for the vengeance of heaven. Besought the Lord to remove slavery from us, and paralyze the efforts of the Romanists, and spread the glorious Gospel through all parts of our land. Asked mercy for the church at Chesterville, and for the church at large. Pleaded for my relatives, particularly for M. J——'s* conversion.' In these exercises, he spent the time from morning till about sundown.

With this we connect the record of a similar season which was observed on the 2d of May. 'Commenced, after invocation, by reading the first chapter of Romans. Trust I felt in prayer, that I have the same corrupt disposition by nature as the poor heathen; and considering my opportunities and information, and the light and instruction afforded, my transgressions have been more aggravated, in the sight of God, than theirs. Confessed my sins with deep abhorrence, and that my ill desert was akin to that of Sodom. Then read the fifty-first Psalm, and besought the Lord to put away mine iniquities, as he did those of David, and restore unto me the joys of his salvation, and uphold me with his free Spirit.

Read the twelfth of Rom., and endeavored to devote myself, soul and body, with all my powers and faculties, time and talents, to the Lord, as his reasonable due, for his service, as long as he shall see fit to sustain me in life. Read the Epistles to Timothy and Titus; and prayed to be enabled to do according to those directions, and to feel the force of those solemn charges. Read the twenty-fifth and one hundred and third Psalms; and prayed for my children separately, and

* A grand-daughter, for whose salvation we find him at other times pleading very earnestly.

their children, and committed them to God and his covenant care. Read the thirty-fifth and forty-ninth chapters of Isa.; and pleaded for the church in Chesterville. Read from the eleventh to the sixteenth Psalms inclusive; and besought the Lord for our land, its civil government and the church. Read the last chapter of Rom.; and prayed for many friends and benefactors, and that the Lord would do infinitely better for them than they are capable of doing for me.' Between these two seasons, he also spent three hours on the afternoon of the annual State Fast in a similar manner, after having performed public services in the forenoon.

The greater part of this year, as we have already noticed, was spent in the service of the Maine Missionary Society in Burlington, Lincoln, and vicinity. In the former of these places, some special religious interest existed; and he gathered a few into the church. The latter portion of his labors in this region was principally bestowed on Plantation No. 6, east of Springfield. Here, few privileges had been enjoyed, much indifference to religion existed, and he was pained by many open profanations of the Sabbath, and that sometimes by professed Christians. One example illustrates these intimations, particularly that of indifference to religion and religious institutions. A family nearest to the place where he gave a Sabbath evening lecture, in September, were thus employed: The father had gone to put brimstone in various parts of his field of corn to prevent the incursions of the bears, which had committed some depredations; the sons were watching the cattle, which must be baited in the field; the daughters, with the hired man, must witness the performances of a singing-school; and the mother, with no one else to do it for her, must remain at home with the care of her infant. Of a Sabbath in August, he had made the following record: 'Was grieved to find that so many worked among the hay to-day. The man where I put up did not go to meeting at all, but worked all day. And his brothers, though profes-

sors, did something to their hay after meeting.' Surrounded by such things, it is no wonder that his spirit was stirred within him, and that he plainly, though kindly, remonstrated with some of these parents on the immorality of their conduct, and the manner in which they were training their children. It is not strange that he besought God earnestly in their behalf; and was hence led to say, 'What should I do without prayer? As a privilege, what should I do without it? As a source of enjoyment, — as a means of communion with heaven, — as a preparation for other duties, — what should I do without it?' His labors in this region, however, were not without some encouragement. To the church in Springfield, he received four members.

In his different promiscuous tours and labors during the year, on the first day of February, he attended the dedication of Winter Street Church, Bath: on the 14th of the same month, he assisted in the ordination of Mr. A. Morton at Temple; on the 18th of June, in the ordination of Mr. E. Kellogg at Harpswell; and on the 29th of August, in the ordination of Mr. S. H. Hayes at Frankfort; each to a pastoral charge.

At the hazard of extending this volume to an undue length, we must give the reader a few brief extracts from his diary during the year: —

'Find myself a sinful creature. The "old man" is not dead yet. O, for sanctification of heart and life. To be in a state where no sinful thought will be exercised again, how unspeakably desirable! O, for a proper detestation of everything sinful. O, for a more thorough hatred of sin *as sin*, against God and his holy law, and his holy Gospel. O, for a greater love to holiness, to see, beside the happiness it confers on those who love it, its intrinsic *nature and value*. Unless I have some such exercises of love and hatred, I conclude that I have no scriptural evidence of being a child of God. When I have strong exercises of love to God and holiness,

and hatred of sin, and a delight in the truths of the Sacred Word, I have no trouble about evidences of my standing in the household of faith. These affections bring their own evidence with them. I want no other evidence that the sun shines, than to see its light.'

At another time, in preaching from Phil. 1 : 6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ,"—he had treated of the work of sanctification as gradual, and spoken of those seasons of a Christian's entire acquiescence in the Divine will, and being so swallowed up in it as to have no conscious actings of sin, even in thought, as so many earnests and foretastes of perfect sanctification at length in heaven, rather than evidences of perfect sanctification here. And he adds: 'In considering such seasons as *earnests* of the final state of holiness, I had some peculiar views and feelings. The final perfect state seemed like a *shoreless, bottomless ocean*, and such seasons as rills,—small rills from the exhaustless fountain of Divine grace. The comparison, as to extent and duration, seemed feeble; and my soul seemed swallowed up and lost in the boundless prospect in the eternal world.'

In the former part of 1845, he completed a mission for six months, which he had undertaken, at Burlington and vicinity. While here, the anniversary of his wife's death occurred,—his reflections upon which may not be unacceptable. 'Three years ago this day, my wife closed her mortal life. I trust she has been all that time in heaven; and, if so, they have been a happy three years to her. Three years without sin or sorrow,—in a state of perfect holiness and happiness! Hail, glorified soul! got safe to heaven at last. No more to groan under the evils of this mortal state. No more to be tried and vexed with disappointments and increasing anxieties of various kinds!—a final release has come at last; and all

that remains to complete thy enjoyment is the resurrection of thy "vile body," as the Apostle calls it, when it will be made a spiritual body, transformed into the likeness of *Christ's glorified body*. I hope to know something of this glorious change at last. Oh, what a change it must be, — to exchange earth for heaven, sin for perfect holiness, darkness for light, the society of imperfect, sinful mortals for the society of holy angels and glorified saints, — the temptations of the devil for the smiles and enjoyment of the ever blessed Jehovah and Saviour! To exchange this vile body, also, for a glorified body like unto Christ's glorious body! Oh, wonderful! Oh, scenes surpassing wonder! — there to find fulfilled the promises of a state of holiness and happiness that eye here has never seen, or heart conceived. But the Holy One hath seen, and promised, and safely laid it up for all those that love him, and wait upon him here. They shall glorify him hereafter in consummate blessedness. They shall no more groan, and doubt, and weep, and mourn as we do here; but all tears shall be forever wiped from their eyes, and all sorrow banished forever from their now aching, but then rejoicing, adoring hearts.'

While on this mission, he organized a small church at Passadumkeag, March 2d. In May he attended the anniversaries in Boston, and tarried a few days in the vicinity. While there, his friend, Mr. George J. Homer, of Boston, died; and he gives the following brief tribute to the memory of that excellent man. Spending the Sabbath, June 8th, with the Rev. Mr. Ide, of Medway, he says, 'News came that Mr. G. J. Homer, of Boston, died on Saturday, about one o'clock. So my benefactor is gone! A few days ago I was sharing his hospitality; now he is gone, I doubt not, to share the hospitalities of heaven. I am not able to reward him for his kindness to me; but the Lord is able, and will do it. Not one of all the good deeds he has done will be forgotten. Though he forgot them, and placed no dependence upon them for accept-

ance with God, — yet the Lord will graciously remember them.' The next day he attended his funeral; and after looking upon the corpse, he says, 'I think I never saw a countenance less changed by death than his. It seemed as if the kindness and benevolence of the soul was left impressed upon the lifeless features.'

We will here introduce an extract from a record in his diary, made about this time. He had been meditating upon the humanity and divinity of Christ; and the admiration and fervor of his heart thus break out: 'What a wonderful, glorious, mysterious, ALMIGHTY Redeemer the Saviour is! Who need fear to trust in him? What a wicked, ungrateful wretch I have been, to refuse to trust him so long! More than twenty-three years of my life rolled off, while I repeatedly refused him, and grieved away the blessed Spirit. What a wonder that I was not left to perish forever. How could the Holy Dove bear so many refusals, and yet return and change this heart? How many misgivings, how much unbelief, have occupied my wicked heart since. Will my merciful God and Redeemer

"——— forgive my follies past,
And give me grace for time to come?"'

Added to all his previous afflictions, toward the close of the season he experienced another painful bereavement. He was calculating to attend the meeting of the American Board at Brooklyn, N. Y., and expecting to be accompanied by his brother and his wife, of Augusta. On the 4th of September he left with this expectation; and on reaching his brother's door, was met by the unexpected announcement, "Your brother died this morning." A few days' sickness, of which he had not heard, thus fatally terminated. 'So, (he says,) on the very day he had calculated to leave home for New York, he was called to take a very different journey, — to leave this earthly state, and enter upon the untried scenes of eternity!

But I trust he has entered into peace. As soon as I could, I got alone, and acknowledged the Lord's holy hand, and sovereign right to call away my brother just at this time, and under just these circumstances; and besought him to reconcile me to the bereavement and disappointment, and sanctify it to my good. So he is gone, and I shall have no more interviews with him in this world. Well, I have reason to be thankful that he was continued so long, and that I have had so much sweet intercourse with him since we experienced religion. But I hope for a better interview, and of longer continuance hereafter.' This event made him feel, more than ever, alone in the world, as he had now neither brother nor sister left. After his brother's funeral, he proceeded to Brooklyn, and attended the meeting of the Board.

After his return from New York, he labored a while in the county of Waldo, principally in Monroe and Swanville, under the direction of the Maine Missionary Society.

During the year, he assisted in the ordination of a Mr. Chapman as an evangelist, at Fryeburg, June 23d; in the ordination of a Mr. Copeland as missionary, at E. Brewer, October 8th; and at the installation of his youngest son at Castine, November 5th. He observed four seasons of private fasting and prayer.

During a number of weeks in the former part of 1846, he labored in North Belfast. Here, as elsewhere, he was indefatigable in his labors. And here, as elsewhere, we find him pleading, with great earnestness, for particular individuals. Two appear to have laid with great weight upon his mind; and for one of these, (with the other the writer is unacquainted,) it is hoped that his intercessions were not in vain. Here also, as elsewhere, a sweet savor of his remembrance, as the writer has had opportunity to know, remains in the minds and hearts of many.

During the year he performed a three months' mission, in the employ of the Maine Missionary Society, in Franklin

county; laboring in different places, particularly in the destitute newer towns and settlements in the north part. Toward the close of the year, he spent a number of weeks in Flagstaff, — a settlement near the mouth of Dead river, a branch of the Kennebeck, in Somerset county, some forty or fifty miles north of Norridgewock. New and difficult roads, notwithstanding his age, and the want of youthful activity which he now experienced, were, to him, no insuperable obstacles. Love to his Master and his work, and the souls of his fellow-men, together with the natural energy of his mind, urged him forward. If he found, as he did here in one instance, the passing so bad that, with a 'broken-down bridge, and a number of windfalls which it took some time to get round, and over, and by,' six miles of distance cost him three hours of effort, he was not thereby deterred. He sought not ease for himself. Like his Divine Master, he wished to accomplish the work assigned him; and he considered it not accomplished, so long as ability to accomplish it remained. — We have before noticed it as a trait in his character to 'go out into the highways and hedges,' if there he might succeed in winning souls to Christ. And when he was not in the employ of any missionary or other society, he sought out places where he might proclaim the Gospel. He *never* spent an idle Sabbath when he was able to preach, and could find a place for the exercise of his gifts; and he was seldom satisfied without having more or less of lectures during the week. Twice, while on the Dead river, we find him pressing into the forest, and preaching in the logging camps, and then taking the rough fare and lodging of the camp for the night. And in these lectures, his characteristic appropriateness is seen in his speaking from the texts, "He found him in a desert land, and a waste howling wilderness," etc.; and, "The voice of one crying in the wilderness, — Prepare ye the way of the Lord, make his paths straight."

While performing his mission in Franklin county, he found

the Congregational church in Freeman reduced, by deaths and removals, to three members; and that in Starks, by the same causes, to a single member, and that one a widow eighty-eight years old. Some of the arrows of death, also, found their victims among his acquaintance and friends. In May, we find him lamenting the death of the youthful and excellent pastor of Belfast church, Rev. E. G. Cutler. On the 26th of the same month, his good friend, judge Williamson, of Bangor, author of the History of Maine, departed this life; and on the 21st of November, another of the six Christian brothers, who enjoyed so much sweet religious intercourse in the early settlement of Chesterville,— Mr. William Bradbury, after an uncommonly exemplary life, went to his reward above.

Aside from another three months' mission in the county of Franklin, his labors during the year 1847, were miscellaneous; but he was not less diligent in them than in former years. He could scarcely suffer the infirmities of age to interfere at all with the amount of what he attempted to do. Almost uniformly he preached three times on the Sabbath; and in a number of instances, four. During his twelve weeks' mission, he preached an average of more than once a day. Not even a lameness, with which he suffered considerably toward the close of the year, could entirely withhold him from the public duties of his office. More than once, when he could not stand, he preached in a sitting posture. As another instance of his diligence and perseverance, — we find him when engaged in his mission in the upper part of Franklin county, going beyond the ground he had formerly trodden, to the 'Lake Settlement,' on the head-waters of the Androscoggin. We find him also again, for a Sabbath or two, on the Dead river, at Flagstaff.

His lameness occasioned him two silent Sabbaths near the close of the year. On one of these he says, 'I have not

spent a Sabbath so before, for a long time. It reminded me of 1801, when I kept house three Sabbaths, and supposed I might not live. But, at length, I found myself recovering. It seemed like drawing a curtain between me and the eternal world. This passage came with much force to my mind, "I shall not die, but live, and declare the works of the Lord." I preached from it the first Sabbath I was able to resume public labor. I firmly believed I should live a number of years, and preach God's word and works. And so it has taken place. But how much longer it will be before my furlough closes, I know not. But He who gave it knows, though he has concealed from me the date. It is all open to him; and he will lay it open to me when the term is run out; and that will be time enough for me to know. Oh, to be faithful while I do live, that I may give up a comfortable account at last. It is now nearly fifty years since I began to preach. Have fifty souls got to heaven by my means? If one soul reaches heaven through my instrumentality, it will be an infinite mercy. To have *one soul* for the crown of my rejoicing will be infinitely more than I deserve.'

At another time, having enjoyed the devotions of the morning, he says, 'The gracious presence of the Lord can make such services pleasant at any time and at any place.

> "'Tis heaven to rest in thine embrace,
> And no where else but there."

Could I rest or dwell there, I should find heaven begun below. Then would my state bear some humble resemblance to that of Christ, when he said, "The Son of man which *is in heaven*." But, whether I shall enjoy so much of heaven on earth, if I am indeed one of Christ's faithful followers, I have the assurance in his word, that, when I shall see him as he is, even this vile body shall be made like unto his glorious body.

> "Oh, glorious hour! oh, blest abode!"
> I shall be near and like my God."

Then there will be no more occasion of groaning under the remains of indwelling sin, or of longing to be delivered from the body of this death. Then I shall have that complete deliverance which I have been praying for here, and have the perfect conformity to God which he requires. What a state of glory that will be!'

Near the commencement of this year, he assisted in one ordination — that of Mr. Pliny F. Barnard, at Richmond. This occurred on the 14th of June. In August he took a journey to Boston, and, at the request of a friend, sat for a crayon likeness.

CHAPTER XI.

HIS LAST LABORS. — SICKNESS. — DEATH. — AND CHARACTER.

As another year opened upon him, there is no evidence of any special presentiment that he was nearing the boundary of his earthly existence. One thing, however, which he did, was as we should have anticipated on the supposition of such a presentiment. When the spring had sufficiently advanced and the roads became settled, he took a tour, as if to visit, for the last time, some of his much-loved friends, and cast his eye again over scenes which had been hallowed to him by the Spirit's presence in former years. He visited, and spent a little time with the writer, then in Woolwich; his youngest son in Castine; his sons-in-law, Rev. Mr. Chapman at Camden, and Rev. Mr. Billings, at Addison; and his grandson in Robbinston. He thus travelled over ground which he had often traversed before; revived the remembrance of former events; looked in upon the few old friends which were left, and greeted many others of younger years; and preached, and visited, and prayed as he went and came. Nor had advancing years dried up his sensibilities or his tears. He sympathized as tenderly with those whom he found in affliction, and prayed as fervently for them and for others, as on former occasions. And if his preaching possessed not all the vivacity or strength and energy of thought which characterized his earlier ministrations, it was still instructive and edifying. We have an instance of the fervor of his feeling, as he was returning. He called on a family in Jonesboro, with which he had been formerly acquainted, where the wife was

not pious. He had conversed, and read, and prayed, and enjoyed a solemn season. 'After I left, (he says,) I prayed for her as I passed along the road. Coming soon to a piece of wood, I wept aloud for her. Oh, that the Lord would hear and answer, as he once did when I prayed in such a manner for a school-mistress, in her school and after I left, in the town of Paris, who afterwards became pious.'

This tour occupied him about two months; and, on his return, he attended the State Conference at Bangor. Divine Providence sustained him two years more. But to these children, (with one exception,) and to the easterly part of the State, this was his last visit: and, had he possessed the spirit of prophecy, he might have said with Paul, in reference to that region and to most whom he then saw, "And now, behold, I know that all ye among whom I have gone preaching the kingdom of God, shall see my face no more." But the veil, under which the future lay wisely concealed, saved many a pang of anguish, and many a bitter tear, which, otherwise, had been felt and shed.

This year also he had a three months' mission in Franklin county, which he faithfully performed: and the next annual report of the Society bears the following honorable testimony respecting him and his labors. 'Upon no one might the title of bishop of Mainc have been conferred with more propriety, on account of widely extended visits and labors, than upon this revered and beloved man. To but few ministers of Christ might a larger number of persons give the appellation in its best sense, of their "father in God," than to him. Though he has entered upon the ninetieth year of his life, yet his 'natural force' has not been, until of late, very perceptibly abated. In fulfilling his mission the last autumn, he travelled three hundred and seventy-two miles, preached eighty times, made one hundred and fifty family visits, attended seven conference meetings, administered the Lord's Supper three times, baptized one adult and two children,

visited a few Sabbath schools and other schools, attended one association, and assisted in ordaining Mr. Clark in Phillips.' The last named service was performed October 5th; and it was the last ordination in which he assisted. The above report was made after a dreadful sickness, which we are soon to notice; and the remark respecting the abatement of his natural force refers to the effects of that upon him. Judging simply by the *amount of labor* he performed, it might indeed be said that this had not, till recently, very 'perceptibly' abated. But he had for years felt his physical energy diminishing. When at home, he found that the little pieces of labor which he performed were more and more fatiguing to him. The strength and ease with which he had been accustomed to walk were materially impaired. A staff had become a very desirable help; and sometimes he was willing to avail himself of the strength of another by his side. Being under the necessity of walking three quarters of a mile to the place of meeting on the Sabbath not long since, we found him obliged to sit down once or twice, and reaching the place with some difficulty. Still he would labor. No infirmity which interposed less than an insurmountable obstacle, could deter him. "Occupy till I come" was a command which he wished literally to obey. And the present, which was essentially the last year of his ministerial life, was as diligently and faithfully filled up as those which had preceded it.

Omitting other extracts which might be made from his diary, the following shows that he was not destitute of taste, or the powers of criticism. 'Read most of the day in Payson's Sermons. They are excellent. His appeals to the heart and conscience are pungent. But I dislike his personifying faculties and things so often; and especially the conscience in the feminine gender. When he represents it as roaring, lashing, and thundering condemnation against the guilty, it seems to me to be putting the female character quite out of place. The use of the neuter gender would be far

more agreeable to me: and then the conscience would be immediately referred to, and the sentences would be more forcible and expressive. I think that the famous Dr. Watts missed it greatly, when, in one of his hymns, he personates vengeance in the feminine gender:

> "Vengeance receives the dread command,
> And armed down *she* flies."

Where, in all the Bible, have we an instance of God's deputing a female, especially as a minister of wrath? I should like the masculine much better:—

> "And armed down *he* flies."

To wield a sword, and execute wrath, belongs rather to a man.'

Toward the close of the year, away from home, he took up the Christian Mirror, and, to his astonishment, saw announced the death of his long-tried and excellent friend, the Rev. Dr. Gillet, which occurred on the 19th of October. 'It is difficult to realize, (he says,) that I shall see and converse with him no more in this world. Gone — gone — *forever gone!*'

Near the close of January, 1849, he went to Bethel, and assisted in the organization of a second Congregational Church there, and the dedication of a meeting-house. The Church was formed the 31st of the month, and the house dedicated the day following. This was the last Council in which he sat, and these the last services of the kind in which he engaged. He went thence to Portland and Kennebunk, and returned through Sumner and Dixfield. He reached home Feb. 27th. The weather, for a portion of the time, was extremely cold; and in parts of the journey, having to face a severe wind, he suffered considerably. He had scarcely reached home, however, when he wished to take another journey to Bingham. From this, as well as the previous

journey, the son with whom he lived endeavored to dissuade him, not deeming it safe that one so far advanced should be thus exposed. But he had been out and returned so often in safety, that he felt no danger. Passing through Kingfield, he spent a Sabbath there, and reached Bingham the 9th of March. Here he was violently seized with erysipelas, of which he had previously had some slight attacks. Reason was partially dethroned; and, for a part of the time, he scarcely knew where, or how, or what he was. On looking back after his recovery, he found, that, somewhere, he had lost a fortnight. So much time had passed, of which he had no recollection. At Bingham he remained about three weeks; and then, in an attempt to move homeward, he was arrested by a storm at South Anson, and there remained an equal length of time. With much difficulty, on the 19th of April, he reached home. Here for some weeks, his life still hung in doubt. His sickness was severe; and it was a painful question, in the minds of those who surrounded him, whether he would rise from it, or sink into the grave. At length he began slowly to recover. But it was not till the beginning of July, that he was able to go abroad. Sabbath, the 15th of that month, he, for the first time, visited the sanctuary. On the evening of that day, a prayer meeting, as had been customary, was held at his house. A few only attended, but he appears to have enjoyed it, and made the following entry in his diary. 'The Lord can make a good meeting where there are only a few. Where two or three are gathered together in his name, there is he in the midst of them to bless them. Oh, what a mercy to have the Lord in the midst of an assembly of praying souls. He is not so backward as some of his professed children. *He* is *there*. His place is not empty.'

From the effects of this sickness he never entirely recovered. His constitution had been too severely shaken to regain its former firmness. His ruling passion, however, was strong.

He longed to resume the duties of the ministry. To preach Christ had been his life; and it was like death to think of relinquishing it. He wished, while God spared him, to be still trying to do good. But now it was evidently unsafe for him to go abroad alone. This, all around him saw. But it was difficult for one who had enjoyed such health as he had, and who for fifty years had been almost constantly in motion, to relinquish habits of half a century's standing, or to think it unsafe for him to do what he had so long done. It was difficult for him to yield to the correctness of the opinion of those who endeavored to impress the danger upon him. Nor is this strange, when all the circumstances of the case are considered, and it is remembered that second-childhood, slow in coming, had at length overtaken him. He, however, in good measure, brought his mind to his condition. He had been too long habituated to notice the orderings of Divine Providence in everything, and to see how these often crossed his cherished desires, to refuse an acquiescence which he had so often learned that it was his happiness to yield. As his health improved, however, he found opportunity to preach in the immediate vicinity occasionally. But he now chiefly occupied his time in preparing a sketch of his life; and he found it pleasant and profitable to review his past history and the dealings of God with him. And it was a mercy that he was spared for this purpose. Had he been removed by the sickness we have just noticed, a vacancy had existed in his history which no one could have supplied.

His health and strength continued somewhat to improve during the remainder of this year, and the commencement of the next. In June, 1850, he was extremely desirous to attend the meeting of the Maine State Conference, which was to be at South Berwick. Things were so situated at home, that no one could go with him; and his children were loath that he should undertake the journey alone. His perseverance again prevailed. The day before he started, however,

he was reminded of his own frailty by hearing of the death of his brother-in-law, Rev. Henry Sewall of Sangerville, which occurred in the former part of the month. By stage and railroad, he reached Kennebunk, Friday the 21st. Here he stopped and preached for the Rev. Mr. Cressey the following Sabbath. The next week, his venerable form was again seen at the State Conference. Here, too, his strong, clear voice was heard, as strong and clear as ever, pouring out the fullness of a devout heart in prayer to God. Seldom, if ever, had he been more appropriate, dignified, and fervent. It was not the flickering of a taper, burnt far down in the socket, and blazing up to expire. It was the effusion of a mind still logical and strong; of a heart still glowing with the warmth of piety; of a soul tending upward to heaven, and nearly ripe for nobler worship there. This was the last time that he was to lead the devotions of the assembled multitude of Christians in this their holy convocation. The reader doubtless remembers that the meeting of the Maine State Conference was in connection with that of the Maine Missionary Society. At the forming of this society, in 1807, he was present, and assisted. And it is interesting to notice, that, of its forty-three subsequent meetings, reckoning up to this time, he had missed only four. The first of these was in 1828, when he was assisting the writer, then in feeble health, in an interesting work of grace among the people of his charge; the meeting being in a distant part of the State. The second was the year following, occasioned by his being appointed delegate from the Maine State Conference to the General Association of Massachusetts, which met at the same time. The third, in 1831, he was laboring in Bangor and vicinity in an interesting revival of religion, which he could not leave for a journey of some hundred and forty miles, to reach the place. The fourth was occasioned by the fearful sickness which we have just noticed.

From South Berwick he went to Boston, which he was very anxious to do, as he thought it might be the last oppor-

tunity he should have to visit friends in that vicinity. And the interviews which he had with them, as well as those whom he met at South Berwick, he enjoyed very much. He preached one Sabbath for Dr. Burgess of Dedham, and gave a Sabbath-evening lecture at East Boston. He climbed Bunker-Hill Monument, giving its height and the number of steps in the ascent; and visited Lexington, where the first blood of the American Revolution was spilt. He recognized localities, though he did not recollect having been there since 1775.

After returning home, which he reached the 11th of July, he preached a few times. His last Sabbath's labor was in North Fayette, Aug. 17th. He preached three times; and his sermons are spoken of as interesting, and his prayers, especially, as devout and edifying. From this day's labor he returned, the first of the week, calling, conversing, and praying in families, as he passed.

The powers of nature now began to fail. He was attacked by a diarrhœa, which reduced him much. Before he recoverd from this, a profuse hemorrhage from the nose occurred, by which, before it could be arrested, he lost much blood. This occurred the last of August, and reduced him still more. But nature was slow to yield. He still kept about, though afflicted with loss of appetite and nausea, and, at length, with dropsy. Toward the close of September, his youngest son and his family, from Castine, visited him. Before he left, a kind of family-visit was made him, by collecting the children, grand-children, etc., residing in the neighborhood. This he seemed to enjoy much; and, at its close, offered one of his warm, appropriate prayers, particularizing persons and circumstances. After this, which was a week before his death, he kept his room, but was not confined to his bed. No very manifest change occurred, except that he grew weaker. The last day of his life, he was dressed as usual. At night he appeared unusually exhausted, and retired rather early. After about two hours, a change was observed in his breathing,

and, on examination, it was found that he was actually going. A near neighbor was called in, and an attempt was made to rouse him, but in vain. He continued to breathe till about 11 o'clock, when his breathing ceased, and, without a struggle or a groan, he fell asleep in Jesus. And thus, somewhat unexpectedly to himself, probably, he realized the fulfilment of a sentiment which he had penned only a few weeks previous, and which we here subjoin. Awaking one morning, he entertained the supposition that some had slept in death; and after indulging in a reflection on the fearful disappointment of those who had awaked in the world of misery and despair, he added, 'But if a soul has slept the sleep of death the last night, and has opened his eyes this morning in heaven, and found it infinitely to exceed all that he before could conceive, and that its blessedness is to be eternal; O, what glory has succeeded to this mortal state!' The delightful surprise which he experienced in finding that his conflict was over; and that all trial, infirmity, sorrow, and sin were left forever behind; and that he was actually admitted to the joy of his Lord; no language can describe. Thus peacefully ended, on the evening of October 3, 1850, his eventful and useful life. Ninety years, nine months, and three days, had passed since its commencement. Not much reduced in flesh, his interment could not long be delayed; and, on the Saturday following, a numerous assembly, embracing a number of the neighboring ministers, convened to pay him their last respects. A sermon was preached by Rev. Mr. Rogers, of Farmington; and his remains were deposited by the side of his wife, where (it is hoped), they will quietly rest till the trump of the archangel awakes the slumbering dead.

The sketch thus given of his last days will naturally awaken in the mind of the reader the inquiry, whether he did not anticipate that his end was near. During the former part of his illness, he is thought to have been unaware that it would prove to be his last. But, for a few weeks previous to

his death, he entertained the thought, and submitted the matter entirely to God, resting quietly and solely upon the merits of Him in whom he had so long believed. The messenger came, however, somewhat sooner, we think, than he had anticipated. And if any one needed not to say anything in death, we should think it was he. His *life* had recommended religion. His life and his lips had enforced it. What more was it needful for him to add? His work was done. His house was in order. His soul reposed as in the embraces of his Saviour. And his temporal concerns, one after another, had been so adjusted, that nothing remained for an administrator or executor to do. He had no religious charities to distribute at his death; he had distributed them liberally during his life. We have not, indeed, as we have passed along, specified the amount which he has given to the various objects of Christian benevolence, though we have more than once been surprised at its size. It is safe to say, that if but a small portion of the church were as liberal according to their means, we should not hear such fearful cries as often reach us from benevolent religious institutions, of empty treasuries and heavy liabilities. We should not see the hands of perishing multitudes stretched out for the bread of life, which it is not in the power of those institutions to give them. It is one of the good things which we have to say of him, that of such institutions he was *practically* a "*life-member.*"

It is proper to give the reader a few extracts from his diary after the sickness which laid him so long aside. At the close of one of his silent Sabbaths, referring to the fact that he might long before have been denied the privilege of preaching, he says, 'This would have been most righteous. I have been the most unworthy of the unworthy; and that the Lord should continue such an unworthy, unqualified person in his employ, is a miracle of mercy. And that I should have been made the means of good to any souls, is truly wonderful. It can only be resolved into the Divine Sovereignty. God will

work in such a way, *because he will*, and show that he can glorify himself by the most unfit instruments in human estimation.'

On another occasion, referring to Christ's being made sin for us, that we might be made the righteousness of God in him, and understanding this of the final perfection of the saints in heaven, he says, 'What a happiness to be *perfectly holy!* Is this my principal desire and aim? I think it is, and has been more or less for many years. It is what makes heaven desirable, that there will be no sin there. If I arrive there, I shall serve the Lord in perfect holiness, without the least deviation, even in thought, to all eternity. O, what a salvation! Heirs of hell made heirs of heaven! Well might the Apostle exclaim, "Oh, the depth of the riches both of the knowledge and wisdom of God! how unsearchable are his judgments, and his ways past finding out!"' His meditations seem somewhat frequently to be drawn toward heaven. Hence the following: 'To be fixed in unchangeable holiness, and confirmed in consummate enjoyment, O, what a state! It cannot be conceived of. And yet this blessedness will be bestowed on all real Christians. How wonderful! God will bestow what none now but himself can comprehend. But though it cannot be comprehended, it can be enjoyed. The Lord himself cannot be comprehended. But he is, and can, and will be, enjoyed. I cannot comprehend myself, but, if my heart is right with God, I can enjoy myself. If the heart is right, everything but sin and wicked society can be enjoyed. Nothing but sin can separate the soul from God or the enjoyment of him, or the enjoyment of any of his works to the utmost of our capacity, and the extent of our duration.' Again: 'So my days pass, one after another; and so they will succeed each other till the last day and hour arrives. Then, no more days or hours here; but a vast, bottomless, open eternity. And if I am indeed one of God's children, it will be an eternity of pure and holy joy, — serving the Lord without any of the clogs of dullness, — no sin to separate be-

tween the light of his countenance and my soul, — no eclipses there of the Sun of Righteousness.' This last was written about six weeks before his death. And the following entry, which was made five days previously, shows the sole foundation of his hope of acceptance and salvation, and the readiness of his mind in drawing important thoughts from trivial circumstances. He was speaking with gratitude of the Divine favor in enabling him to keep paid in advance for his religious periodicals, which he highly valued, and took great pleasure in reading. 'It is an uncomfortable thing to be in debt; and especially, when one has not the means, to have the creditor say, "Pay me that thou owest." But O, how sad to owe ten thousand talents, and have nothing to pay. Such was my condition naturally, — ten thousand talents in debt, and utterly unable to pay a single farthing to my Almighty Creditor. But his coequal Son paid the whole debt for me, though it cost him his life; and, on that account, I am freely forgiven the mighty debt; and justification, sanctification, and eternal exaltation in heaven are secured by a promise and oath which cannot fail of accomplishment! Thanksgiving, and glory, and honor, and praise to Him that sitteth on the throne, and to the Lamb forever!'

And as his views of the safety and happiness of the righteous were delightful, his views of the guilt and danger of the impenitent were clear and impressive. In speaking of God's infinite ability and right to govern, he says: 'He asks not creatures, not even the most exalted angel near his throne, how he shall manage things. His own consummate wisdom is sufficient for everything.' And then, from his infinite excellency, he infers his claim to universal love and adoration, and adds: 'Any intelligent creature who withholds such homage, is fraudulent. He robs God of his due. But he is so infinitely wise and powerful, that if his due is withheld in one way, he will have it in another. If men will not praise, they shall groan. If they will not bow, they shall break.

Those who persist in shutting Christ out of their hearts here, Christ will shut out of heaven hereafter. Those who laugh now in sin, shall weep hereafter in endless woe. "The triumphing of the wicked is short."'

It is hence not strange that he longed to witness the conversion of sinners before he should go hence, and that the seasons of social prayer which he enjoyed should afford such records as the following: 'Toward the close of the meeting, I offered prayer; and I scarcely ever had a more solemn, affectionate season, — pleading for a revival, and for the shedding forth of Divine influence for that purpose. Felt loath to take a denial.' 'I attempted to lead in prayer. My affections were much moved. I seemed to come like a hungry child to his father, crying for bread, who does not know how to be turned off without *something*. I did cry unto the Lord. O, that he may hear and answer.'

With this, we connect another extract, which should encourage prayer. 'How wonderful, that God can attend to his children individually, and to all their personal wants distinctly, as if he had nothing in the universe beside to attend to. He can attend to everything at once, and to a million of petitions and petitioners at the same time, without the least distraction, and grant to each the proper answer. There is no danger of any of his creatures being overlooked or neglected in the infinite variety of their persons or requests. Such a wonderful being is the God whom I profess to love and serve, and to whom I daily make my supplications. And I have no fear of his saying, You must not ask so many things — I can't be troubled with so many requests from such a multitude of petitioners. On the contrary, his language is, "What will ye that I should do for you?" "Ask what ye will, and it shall be done:" "Concerning my sons and my daughters, command ye me." As much as if he had said, Have you any commands? Here I am, ready to serve you.'

We add only one extract more. 'Prayer is still a privi-

lege. May the frequency of it never make it less desirable, or less comfortable. The frequency of our common meals does not make them at all needless. The frequency of returning day and the rising sun, does not make them less desirable after a long dark night. The frequency of our beating pulse, never makes it desirable to have it stop. So may the frequency of spiritual privileges and enjoyments never cloy, or make us wish that they should cease. Will the continuance of the joys and employments of heaven make the inhabitants of that blessed world tired of them, and long to have them cease?'

Before closing this memoir, it is proper to offer a few additional remarks upon his character.

It is due to the goodness of his Creator to say that he was endowed with *good natural talents.* His body may be regarded as a fair index of his mind — above the common stature, well proportioned, erect, muscular, vigorous; and every way adapted to labor. They were admirably fitted to each other, and adapted to the service which Divine Providence had designed. It seems scarcely necessary here to say that his intellect was clear and vigorous, his memory good, his imagination not defective, his will resolute, and his sympathies and feelings strong. His voice was clear and musical, possessing more than ordinary compass and power. When descending to a deep tone to express some solemn thought, it was often exceedingly rich, and produced a feeling of awe. He possessed a good command of language; and his grammatical construction, notwithstanding his want of early advantages, was generally correct. Had he been favored with a thorough public education, he would doubtless have shone as a star of no inferior magnitude in the constellation of American clergymen. But the Wisdom which ordered otherwise is to be acknowledged: and some of the probable reasons for this, lie not entirely beyond our reach.

His training was in a sterner part of our country's history;

and though substantially good, was not without its defects, the consequences of which could not be expected to wear immediately away. Its general character allows us not to find in him a high degree of cultivation and refinement. But though, without these, he could not be a column of marble, gracing some magnificent hall, he could be — what the Governor of all intended him to be — a pillar of granite, which exposure to the roughness of storms would not injure. A high degree of refinement, at least in his sensibilities, would have materially disqualified him for the work assigned him, or rendered him somewhat uncomfortable in it. Had he been accustomed to refined society and to the habits of life which there exist; it would not have been easy for him to find a comfortable home under almost any roof, and accommodate himself to the circumstances of a new and illy-furnished population. We should then have probably found him shrinking somewhat from the inconveniences which a travelling missionary, in the field he occupied, must encounter — inconveniences, which, in some instances in the early part of his ministry, where the most hospitable feelings existed, amounted to very serious nocturnal annoyances.

We cannot review his early history, and see him, a poor young man, without education, beginning the world with nothing but his hands and his trade, and penetrating far up into the forest and commencing a settlement for himself; without admiring the depth and the fervor of piety which he exhibited. Not many, it is feared, far away from the public means of grace, seldom hearing a sermon, and, for some time without even the privileges of membership in a church, would maintain such a walk with God, and feel and manifest such anxiety for the welfare of Zion and the salvation of souls. We cannot witness the fervor of his closet devotions, and follow him out into the various walks of life, and see him carrying religion wherever he went, and then notice the deep sympathy he felt in the prosperity and adversity of the church,

and how readily her depressions and afflictions called forth his earnest and tearful supplications; without having feelings awakened within us which border upon veneration. We are surprised at the bright example of devotedness to God which he presents, and are ready almost instinctively to compare him with others in like circumstances, and inquire who else, situated as he was, would have done as he did. In an uncommon degree, he appears to have begun his religious life right. With his heart, he gave every thing to God. His time, his talents, his property, were not his own. All were God's, held in trust for his use, and ready for any claims which he might have upon them. He gave himself to God, not just to be saved, but to serve him in any way he might appoint. His theory and his practice appear happily to have corresponded. And to the good habits which he thus early established was owing, in great measure, the enjoyment and usefulness of his life.

As a husband and father he was kind, sympathetic, and provident. From the character of the training which he himself had received, a high degree of refinement in the social relations could not be expected. But his attachments, as we have seen, were strong; and here, as every where else, he manifested the substantial elements of correctness and goodness. He 'ruled well his own house, having his children in subjection with all gravity.' The regulations which he deemed needful to the right deportment of the members of his family must be carefully observed; and when, to secure obedience, the direction of the wise man was needful to be carried into effect, his own tears sometimes showed how painful to his feelings was the sad alternative. After what has passed before the reader, it is not needful here to remark on his anxiety and effort for the spiritual welfare of his children, except to say that he expected not an answer to his prayers in their conversion without a faithful endeavor in him to train them in all respects aright: nor did he expect that

they would readily yield obedience to God till they had first been taught obedience to their parents.

Nearness to God in prayer was a peculiar trait in his character. He seemed like a child coming to its parent with great freedom and earnestness. To some there might appear, at times, an undue familiarity in his addresses to heaven. But, ordinarily, it was not the devout who possessed this feeling respecting him. We do not say, that when his own heart was somewhat cold, nothing of this grew out of his customary habit of intercourse with God. But that habit, it should be remembered, resulted from the simplicity and fervor of his piety. It would not be easily avoided by a truly confiding soul, which knew so much of intercourse with heaven. Comparatively few have ministered more to the edification of Christians, in this exercise, than he; and many who, in his more favored hours, have joined with him in this duty, would go miles to enjoy the privilege again. We have noticed many instances in which he rose during the night for prayer. Others might have been mentioned. When at home, he has many times thus risen, and retired to a shed over a well in his barn-yard, and there poured out his soul before God.

In preaching, his tones were natural, and his manner easy. His style was colloquial. This is said to have originated in the following circumstance. Going to an appointment for a lecture in the earlier part of his ministry, he found a few women and children collected. The number was so small that he at first thought he would not preach. His second thought, however, was to talk over to them the subject which he had intended to present. The experiment was so successful, and apparently interesting to his hearers, that he thenceforward adopted the method. This doubtless contributed to his popularity, and to the ease with which he was understood. The reader, however, is not to suppose that he deseended to a style which was low. It was only giving simplicity of language to his manly and instructive ideas. With such varia-

tion as a naturally good taste suggested, it was equally interesting to the learned and the unlearned. In the language of one well acquainted with his history, 'Not only were the school-houses crowded when he preached in thinly settled places, but refined and cultivated audiences hung with eager interest on his lips, in the largest towns and cities.'

We have noticed the power which he possessed to render that plain to others which was plain to himself. This was owing partly to the clearness of his own conceptions, partly to his readiness of thought and utterance, and partly to a more than ordinary facility and force in illustration. Wherever he was, or whatever class of persons he addressed, he could seize on objects or facts adapted to their apprehensions, which would elucidate the truth or point in hand. It has been said of him, that 'he would reason a case like a lawyer.' This was peculiarly true of the former part of his ministry, and before his intellectual powers had felt the palsying touch of age. He would so arrange his arguments and sustain his points, that, if the premises were admitted, the conclusion could not be resisted. We have here a fact in point, from a distinguished clergyman, who 'had known him for more than forty years.' 'In a place near to Mr. Sewall's missionary station, at one time a most violent opposition had been raised to the doctrine of personal election, — and the minister in charge, had been constrained to leave the field. Mr. Sewall sent an appointment there for himself; and the people, well understanding his sentiments on this topic, all gathered together, presuming that they should find ample materials for their cavilling objections; but to their surprise, instead of announcing any such doctrine, he addressed them very solemnly on the entire sinfulness of the whole human race. He so managed the subject as to carry conviction to their minds of its truth; and coupling himself with them, they seemed all to be sitting before God as a company of condemned criminals. Stopping abruptly, he proposed prayer, that in view of their

wretched condition, God would cleanse and save them. He was always mighty in prayer, — and this exercise, so unexpected at the moment, had a surprising effect in humbling the people. Closing his prayer, he began to draw inferences from the doctrine, which he had established beyond all question in the minds of his hearers. Among these inferences he presently stated one to this effect: 'If it is true, that all men are so entirely sinful, how can any be saved unless God chooses them to salvation, and draws them by his power? But this (he added), is the doctrine of election; and if we admit the doctrine of depravity, I see not how we can avoid it.' He then reviewed the argument for entire depravity, and again made his inference. His triumph was complete; and, from that day, no objection was made to strict Calvinistic preaching in that place.' It is, also, doubtless true, that he made this inference tell on the consciences of his hearers, by showing them their dependence and danger. The doctrines of the Gospel in his hands were not bare announcements for speculation and proof, but matters of high, practical importance. They were advanced, not for the sake of establishing them, but for the sake of the effect to be produced by them. And it was owing to the *practical aspect* which he gave to the doctrines, and the simple and familiar manner in which he presented and illustrated them, and not to any softening down of their sterner features, that opposers and those who disliked them would listen to things patiently from him, which they would scarcely endure from the lips of any other.

His power to convince, rendered him impressive. But this was not the only element by which impression was produced. He never was satisfied without a deep and solemn sense, in his own soul, of the truths which he dispensed to others. For this he labored and prayed, and in general, with success. His utterance was not unfrequently choked by the strength of emotion; and the tears which sometimes followed each other in quick succession told his hearers that in the depths of his

own heart he felt what he was saying, and was anxious that they should feel it too. Exchanging with a brother in the ministry, he was favored with freedom and solemnity. The next morning, a member of the congregation who sympathized with Unitarianism, met a member of the church in the street, and bestowed many commendations on the preaching. 'How is this, esquire M——?' said the church-member. 'This is the same doctrine our minister preaches; and yet you find fault with him, and commend Mr. Sewall.' After a moment's pause, the answer was, 'To tell the truth, we don't care if these ministers send us to hell, if they are only sorry for it.' In B——, a man who seldom attended meeting, was always anxious to know when he preached, and careful to attend. On being asked the reason of this, he said, 'Why, somehow or other he will make one *feel*, if he has to do it mechanically;'—by the strength of his own feeling, he probably meant.

He loved the work of the ministry. He esteemed it a privilege, a great privilege, to speak in the name of God to his fellow-men. He hence regarded any event which frustrated an appointment, or disappointed an expectation of preaching, especially a stormy Sabbath, as a frown in Providence. And hence, when on a journey or otherwise, he blessed God for unexpected opportunities to speak his word. Having gathered and addressed a small congregation once, he said, 'I felt so thankful for such an opportunity, that it was almost inexpressible. For it was a trial to me to pass two days without preaching, especially as I considered myself on a mission.'

But any passion, however commendable in itself, which gains ascendency, is liable to lead astray. And we by no means say, that this delight in preaching, especially in his later years, did not lead him at times to accept invitations which, perhaps, he should have declined. But it is doubtless true, that He who looks on the heart, and estimates men's characters by their desires and intentions, will approve of him in

some instances, where fellow-creatures may have been disposed to censure or condemn.

Punctuality was a marked trait in his character. He suffered nothing but difficulties absolutely insurmountable to frustrate his engagements. He frequently made appointments weeks, perhaps months ahead, and in distant places. But when the time came, he seldom failed of being on the spot. And he was rarely a minute behind the hour. In consequence of this, people soon learned what to depend upon; and where he made an appointment they assembled, when they would not have done it at the appointment of another. He thus collected and addressed many more congregations than almost any other man would have done. A fact is here in point. At a place about a dozen miles from his residence, he was to attend a church-conference Saturday afternoon. It was haying time, and good weather; and circumstances required that he should work as long as he could, and be in season. He was a little behind the time. A number had collected; and one of the brethren remarked, 'I guess Mr. Sewall will not be here to-day.' 'If he is not, (replied another,) I will saddle my horse to-morrow and go to his funeral, for he is certainly dead.'

As we have seen, he was not destitute of shrewdness. At a meeting for preaching, attended by many of the Methodist and Freewill Baptist persuasions, being much drawn out in the first prayer, he began to be disturbed by a pretty liberal utterance of responses from those around him. Feeling that the spirit of devotion in his own heart was suffering from the annoyance, he made a slight pause and said, 'We bless thee, O Lord, for the doctrine of *particular personal election*, of which we have so many witnesses around us.' He then went on to praise God for his infinite compassion and love; that, foreseeing that all would reject his purchased and offered mercy, he, from all eternity, purposed to bow the hearts of some; and in fulfilment of that purpose, sent his Spirit to

awaken and renew them, etc. The annoyance ceased, of course. Inquiring of a young professor if he maintained family worship, he replied that he did at night, though not in the morning. 'You are like Nicodemus, (said he ;) you come to Jesus only by night.' Asking another somewhat worldly professor, who had just commenced house-keeping, whether he worshipped at his table, he replied that he did, generally ; but sometimes, when he was in a great hurry, he omitted it. 'You remind me, (said he,) of the man, who, when he was salting down his meat, to save time asked a blessing over the whole barrel.' A lady, whose house he was leaving, and who had been for a time somewhat thoughtful, requested him to pray for her. Satisfied that she was leaning upon his prayers, with an air of carelessness he answered, 'I will, if I don't forget it.' The reply gave much offence; for she said to herself, 'Is that all which he cares about my soul?' But, under God, it did the work. A second thought came: 'If he does not pray for me, what will become of me? I'm ruined!' She was soon brought hopefully to submit to Christ. Sometimes, where he supposed argument would be useless or inexpedient, he gave a hint or a shrewd reply which parried off a dispute, and might induce a corrective train of reflections. A somewhat pert young convert, who believed in falling from grace, once asked him if a Christian should fall into sin, and die in that state, what would become of him. He gravely replied, that if God had let Enoch fall when he got him halfway up to heaven, he supposed it would have hurt him very much ; thus leaving the inquirer to infer, whether, after God had done so much for him, such an event was very likely to take place,— showing him, too, how very easy it is to make suppositions, and how absurd it may be to build upon them.

His industry appears in a particular which is not noticed in the foregoing pages. Though he was so constantly in motion, few men, comparatively, read more than he did. Wherever he was, he was seldom without a book on hand, in

a course of perusal. He seized moments as they passed, and took hours from sleep, (almost invariably in the morning,) to devote to this purpose. And his reading was done, — like everything else that he undertook, — with his might. It would be easy here to give quite a catalogue of books, which have been minuted from among many, while perusing his diary, which he read. He also constantly read, almost or quite from the commencement of their publication, the Boston Recorder, Christian Mirror, and Youth's Companion. These he highly valued; and when he was where they were not taken, would make arrangements with some friend to forward them to him, and if any numbers failed, he would look them up afterwards, and thoroughly peruse them.

Of his success it is safe to say that many souls, in different places, owe to his instrumentality, under God, their conversion. He labored, with much success, in many revivals. And, at other times, many arrows flew from the bow he bent, which found their way to individual consciences and hearts, inflicting wounds which nothing but the balm of Gilead could heal. This remark is verified by the following interesting occurrence, which a friend has furnished in nearly the language in which he received it. 'Your father was speaking one evening of the blessedness of unconditional submission to God; and then spoke as follows: '"God's ways are not our ways, neither are his thoughts our thoughts." I once had important business at Portland. On my way there, I called on a friend in ——, some twenty or twenty-five miles from Portland; and, as my business would not occupy more than two hours, I left an appointment there for the next evening. I reached Portland late. With a view to accomplish my business as soon as possible, I went about it early the next morning; for I felt an unusual desire to preach in *that* school-house. I called and called, again and again, on the persons I wished to see, and must see, or lose my journey. Though constantly on the walk, I did not see one of them till I found them at

dinner, between one and two o'clock. I had become very impatient, hurried through my business, and was ready to start about half past two. It began to rain about noon. My friends advised me to remain; but I told them that "uncle Jotham" never failed of his appointments on account of rain; that the people knew it and would be out, and that was a special reason why I should not disappoint them. The rain increased till it came in torrents. I rode on, chafed in my mind, like a bear bereaved of her whelps; dissatisfied with myself, with the providence of God, and with almost everything else. It began to grow dark, and I was eight miles from my appointment. Passing a tavern, I was hailed, and told that the bridge over a rapid stream, just ahead, had been swept away. Then, said I, I must ford the stream. That, I was told, would be impossible,—it would cost me my life. But, said I, I must cross, for I *must preach at* ——; if I cannot cross here, I must go up the stream and cross. That, too, I was told, was impossible; for, besides being eight miles farther, the road was so bad and crooked that no one could get over it in the dark. Then, I rereplied, I must ford the stream here, for I *must preach* to-night. "Well, (said the landlord, laughing,) if you *must preach*, preach here: I can raise a dozen in the house, and perhaps another dozen in the neighborhood." I turned into the shed, took a view of the foaming stream, and became satisfied that I could not cross it there that night, with my life. I returned to the tavern—had no appetite for my supper. When all was ready, went into the hall and found perhaps twenty persons; and among them two strangers, who had been detained by the rain, which was still pouring in torrents. When I took my seat, I felt subdued in spirit, melted and humbled. I wept aloud. My impatience during the day came up before me; and I said, O Lord, I am a poor, weak, short-sighted sinner. O Lord, forgive, I beseech thee, my guilty murmurings this day; for "against thee, and thee only have I sinned, and done this evil in thy sight." I will draw a bow at a venture; place

thou an arrow in it, O Lord, I beseech thee, if it can in any way be for thy glory. We sung. I had great freedom in prayer. This place seemed very holy. My subject was, The saints' rest. I spoke, 1. Of the nature of that rest; 2. Of the persons who should enter into it; 3. Of the way to it; 4. Of its duration; and 5. Of the misery of those who should be excluded from it. Under the third head, after speaking of Christ as the way, I mentioned the duty of entire submission to God, both to his will and his providence. I related to them how unhappy I had been all that day, because I had not been submissive. I had had *no rest*, because I had desired to have my own way, rather than that God should have his. My feelings were so deep that I could scarcely speak. I wept, and all wept with me. In speaking of the misery of those who should be excluded from the saints' rest, I said I thought it would consist chiefly in feelings of irreconciliation to God: and then alluding to my own case, I said, If the poor lost sinner should, to all eternity, be only as unhappy as I have been at times during the day, he would be the most pitiable object in the universe. I closed by entreating my hearers, if they would avoid the misery arising from the awful sin of irreconciliation to God, to become reconciled to him that night. The meeting closed with what I felt to be an awful stillness. After prayer in the family, all retired in silence for the night. I prayed and wept myself to sleep. In the morning I found the strangers were gone, and I resumed my journey. Reaching the place of my appointment by the bad, circuitous route, I learned that I was not expected, and that none collected. I then felt sure that God, who has all hearts in his hands as well as the clouds, and the rain, had some design, beyond what I could see, in the events of yesterday. And so it proved. Years afterward, as I was returning (from the anniversaries at Boston, I think), through New Hampshire, I passed a field in which I saw a man hoeing. I saw him drop his hoe and run; and soon heard him calling out, 'Father Sewall! — is not this

Father Sewall, or Uncle Jotham, as they sometimes call him?' I answered: I suppose I must be the man; for I go by those names sometimes. 'Well, (said he,) if you are Father Sewall, I want to thank you for a sermon I heard you preach one rainy evening at ——.' I had almost forgotten the circumstances, till he brought them to my mind. He then told me that he and his friend were the two strangers who were present, and that they were as much dissatisfied with the rain as I had been. Till then, (he said,) I and my friend were hardened, self-righteous, impenitent sinners, and unreconciled to God. But an arrow from the Almighty reached my heart. I saw myself a rebel against God,—a lost sinner in the road to endless death. I was too proud to let you know my feelings. Having no desire to eat, we left before breakfast. We rode for some miles in silence. At length I said to my friend, 'If what that old man said last night is true, I am lost.' 'And so am I,' he said, weeping; 'and if I had not thought you would have ridiculed me, I would have gone to him on my knees, and asked, "What must I do to be saved?" Our first impulse was, to return, and lay our case before you; but we concluded that you would be gone before we could reach the tavern, and so we rode on. After months of anxiety and distress, we obtained peace in believing. We never meet without mentioning that rain, and that sermon, and the pleasant surprise we hoped to give you in heaven, if ever we shall be so happy as to meet you there. I was thinking of you and of that meeting, alone, when I looked up and saw you. I was sure it was you; and I said, I'll give the old man that surprise now, before he gets to heaven. After conversing some time, and encouraging the man to persevere, I rode on, humbled, encouraged, and filled with admiration at the ways of God.' After a pause, your father added, 'I sometimes hope to meet with many such pleasant surprises in heaven.'' Who can doubt that he has? From the statement above made respecting the appearance of the congregation that evening, it is not unlikely

that other saving effects might have resulted from it, which time did not reveal to him. The reader will also remember the impressions which were apparently made by his early preaching, almost wherever he went. Among all of these, it is scarcely to be supposed that there were not more saving issues than are generally known.

The above incident sets before us the principal elements of that moral power which he sometimes wielded over the consciences and hearts of his hearers. One was *the depth of his own religious experience.* He knew the power of Divine truth to slay and make alive. He had felt it deeply upon his soul. He felt it, more or less, continually. He could say, "We speak that we do know, and testify that we have seen." When he spoke of the depravity of the human heart, the evil of sin, the guilt and danger of impenitence, the claims and sovereignty of God, the preciousness of Christ, or the value of a Christian hope; he spoke of things which he had been impressively taught by the dealings of God with his own soul; and the nearness in which he lived to God, kept the impression of these truths fresh upon his mind. He spoke of them as things which *he felt;* and his hearers saw that he felt them. Another element was, *the readiness and dexterity with which he seized upon circumstances, and applied them to the subject he had in view.* For this, his talent was remarkable. Many instances of it occur in his ministry. Another was, *the entireness of his dependence on God.* When he placed an arrow on the string of the drawn bow, he looked to God to direct it. Indeed, he looked to God for strength to bend the bow and arrange the arrow. This was preëminently true of him. The flame which burned in his own heart while he addressed others, was kindled in private intercourse with heaven. He always wished to go from his closet to the desk.

Another circumstance not so distinctly visible in the above incident, which, in the opinion of the writer, contributed to the effectiveness of his preaching was, *the use which he made*

of the doctrine of Divine sovereignty. We have seen that he loved to exhibit it. Often, directly or incidentally, it had a place in his sermons. And one important use which he made of it was, to *make the impenitent feel that they are in the hands of God.* And this impression, it is thought, he was somewhat uncommonly successful in producing. From different points, he would come to this great truth; and, pouring it out, with the clearness and vigor of his intellect, from the full fountain of his gushing heart, he would cause it to be felt. He was a firm believer in the freedom of the human will, and the ability of man to do all which God requires. But he never trifled with the sinner, by allowing him to believe that, at any time when he might choose, he could successfully call up the subject of religion, and make his peace with God. He saw an obliquity of disposition — a latent, deep-seated depravity within — which the power of God was requisite to overcome. And the question, whether, upon the given individuals before him, that power would be exerted, cast a solemn doubt over their prospects for eternity which affected his own heart, and with which he moved theirs.

Before closing our remarks on his success, it is proper to observe that no minister's usefulness is to be estimated simply by the number of conversions of which he is immediately instrumental. There is a *general influence*, salutary and highly important, which results from his labors, and which, through its entire structure, the community around him feels. The truths which he exhibits, enforced by the piety of his life, tend to restrain vice, and promote honesty, industry, integrity, and every social virtue. His labors, (so to speak,) furnish the aliment on which the health and order of society live and thrive. His influence constitutes a salubrious atmosphere, in which all that is lovely in human character, and all that is desirable in human condition, flourish. And the importance of this in a new country, where, as in a virgin soil, the seeds of vice or virtue have a rank growth

— where the character of the community is forming, and the foundations of its institutions are being laid, and the destinies of future generations are being decided by the moulding of the causes which are to act upon them; it is impossible to estimate. But in just that position, it will be remembered, the subject of this memoir was placed. The vicinity in which he located himself was almost entirely new. The State, taken as a whole — and especially that portion of it to which his labors were principally confined — was new. Any one whose early recollections enable him to recall the then-existing state of things, or whose imagination can furnish him with a tolerably correct picture, will see that the amount of the good influence he exerted, immediate and remote, is not easily estimated. Let him fancy a region in which the axe of the new settler and the smoke of the fire by which he was clearing his ground were almost everywhere heard and seen, or where these were just giving place to the next step in the progress of society — a region where every thing was in a state of formation, and where there was a great scarcity of religious instruction; and is it supposable, that a man of his piety, ability, and activity, could labor in such a field as diligently and faithfully as he did, and not produce a most happy and lasting effect? Or, let him fancy such a region, and then just totally strike out from it the agency which he exerted, and does not another picture present itself, possessing many unhappy and revolting features?

A pioneer laborer, on many accounts, possesses advantages which his successors cannot enjoy. He originates trains of influence. He digs out the springs, whose fertilizing waters, widening and deepening as they go, descend to other generations. The present pastor of Dennysville Church, Rev. Mr. Stearns, referring to that effective sermon which the subject of this narrative preached there January 1, 1804, and glancing in thought over the lives and influence of those who were converted by its instrumentality, says, 'I am this mo-

ment forcibly impressed with the fact that that sermon, delivered almost half a century ago, is now preaching to this people.' A correspondent in Thorndike, among other fruits of his early labors in that vicinity, speaks of three Deacons, in three neighboring towns, (now gone to their reward,) who were pillars in the Church of Christ, characterized by their piety, liberality, and consistency, whose influence was happily and effectively felt, who attributed their conversion to his instrumentality. These are only samples of facts which might be gathered from many other places.

On a review of his history, we cannot but devoutly bless God for raising up such an instrument for his work. His existence, its time and circumstances, the abilities given him, the grace imparted, his labors and his success, are all to be resolved into the sovereign pleasure of God; and constitute an impressive expression of his kind regards to our great, and growing, and influential State. For these, we join our adorations and praises to those of many, who will forever bless the great disposer of events that He gave him being.

Before closing our remarks, we wish to say a word on a point connected with his history. It exhibits, we think, some of the advantages and disadvantages of extemporaneous preaching. This method left him, untrammelled, to adapt himself to circumstances, to seize upon passing events, and to pour forth the gushings of any rising emotion. It also caused him to cultivate the habit of leaning more entirely on God than he would probably otherwise have done; and of looking to him for help and guidance both as to matter and spirit;—and this, in any one, must exert a happy influence on Christian character. On the contrary — his discourses were not as thoroughly prepared as they otherwise would have been; and we sometimes find him lamenting the omission of important thoughts which he had intended to introduce. But the principal disadvantage is seen toward the close of his life. As the habit gave scope to the fire and vigor of his mind in his

PLACES WHERE HE PREACHED.

The reader may be gratified with a Catalogue of the places in which he preached, and the number of times in each. The figures denote the number of times.

Abbot	3	Buckabuck, N. B.	1
Addison	43	Buckfield,	5
Alna	23	Bucksport,	42
Albany	10	Burlington,	86
Albion,	123	Burlington, Mass.	9
Alfred,	3	Burrelville, R. I.	2
Alexandria, D. C.	9	Byfield, Mass.	1
Amesbury, Mass.	5	Calais,	34
Andover,	3	Cambridge, Mass.	5
Andover, Mass.	5	Camden,	31
Anson,	95	Campo Bello, N. B.	3
Athens,	4	Canaan,	7
Attleborough, Mass.	6	Canterbury, N. H.	2
Atkinson,	4	Cape Elizabeth,	10
Augusta,	222	Carmel,	28
Avon,	10	Carthage,	6
Bangor,	84	Castine,	82
Baltimore, Md.	8	Center Harbor, N. H.	15
Barnstable, Mass.	3	Centerville, Va.	1
Bath,	96	Charleston,	1
Belmont,	6	Charleston, S. C.	11
Belfast,	13	Charlestown, Mass.	10
Belfast (North,)	24	Charlestown, R. I.	1
Belgrade,	18	Charlottesville, Va.	2
Berwick,	77	Chatham, N. H.	4
Bethel,	39	Chesapeake Bay, Brig Olive,	1
Bethlehem, N. H.	46	Chester, (on the Penobscot,)	6
Biddeford,	7	Chester, Penn.	2
Bingham,	75	Chesterville,	1369
Black River, S. C.	1	Cherryfield,	38
Blanchard,	5	China,	10
Bloomfield,	184	Clinton,	32
Bluehill,	39	Columbia,	30
Bodoinham,	7	Columbia, Va.	1
Boothbay,	10	Concord, Vt.	6
Boston, Mass.	26	Conway, N. H.	1
Bradley,	23	Cornish, N. H.	2
Bradford	5	Cornville,	8
Bradford, Mass.	6	Corinna,	6
Braintree, Mass.	9	Cooper,	19
Brewer,	133	Crawford,	1
Bristol,	29	Culpepper, Va.	3
Bristol, R. I.	4	Cumberland,	26
Brownville,	6	Cumberland, R. I.	6
Brooklyn, N. Y.	3	Cushing,	5
Brooks,	2	Danvers, Mass.	10
Brooksville,	13	Danville,	12
Brunswick,	159	Dartmouth, Mass.	2

Davistown, ... 10
Dead River, ... 70
Dedham, ... 12
Dedham, Mass. . . . 16
Deer Isle, ... 14
Deer Isle, N. B. . . . 2
Dennysville, . . . 41
Dexter. 16
Dinwiddie, Va. . . . 1
Dixfield, ... 192
Dixmont, ... 51
Dorchester, Mass. . . 19
Dover, ... 2
Durham, ... 17
Durham, N. H. . . . 3
Douglass, Mass. . . . 2
Eaton, N. H. . . . 3
Eastport, ... 55
Edinburgh, ... 6
Edisto Island, S. C. . . 2
Edgecomb, ... 49
E. Greenwich, R. I. . . 10
Elliot, ... 1
Ellsworth, ... 9
Elkton, Md. 1
Emden, ... 7
Enfield, ... 28
Exeter, ... 2
Exeter, N. H. . . . 6
Fairfield, ... 218
Fairhaven, Mass. . . . 1
Falmouth, ... 19
Falmouth, Mass. . . . 9
Farmington, . . . 497
Fayette, ... 240
Fayetteville, N. C. . . 3
Foster, R. I. . . . 13
Foxcroft, ... 9
Franconia, N. H. . . 51
Frankfort, ... 104
Franklin, ... 37
Freedom, ... 14
Freeman, ... 31
Freetown, Mass. . . . 1
Freeport, ... 15
Friendship 2
Fryeburg, ... 6
Gardiner, ... 15
Garland, ... 20
Georgetown, . . . 27
Georgetown, D. C. . . 4
Gilead, ... 10
Gilmanton, N. H. . . 26
Gloucester, Mass. . . 8
Gloucester, R. I. . . . 2
Goochland, Va. . . . 1
Gorham, ... 13
Gouldsborough, . . . 19
Grand Falls, Passadumkeag Stream, . . . 1
Granville, N. C. . . . 6
Gray, ... 4
Green, ... 3
Greenland, N. H. . . 2
Greenwich, Conn. . . 2
Guildhall, Vt. . . . 4
Guilford, ... 3
Guilford, N. H. . . . 80
Hallowell, ... 106
Hampden, ... 145
Hampton, N. H. . . . 20
Hanover, Mass. . . . 1
Harmony, ... 4
Harpswell, ... 119
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Hebron, ... 13
Hiram, ... 2
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Hopkinton, R. I. . . 4
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Industry, ... 210
Isleborough, ... 8
Ipswich, Mass. . . . 9
Jackson, ... 4
Jay, ... 20
Jefferson, ... 28
Jonesborough, . . . 19
Johnson, R. I. . . . 3
John's Island, S. C. . . 1
Kennebunk, . . . 42
Kennebunk Port, . . 19
Killingly, Conn. . . . 4
Kingfield, ... 84
Kingston, Mass. . . . 5
Kingston, N. H. . . . 1
Kirkland, ... 3
Kittery, ... 1
Knox, ... 15
Lake Settlement, . . . 11
Lee, ... 38
Levant, ... 1

Limerick, ... 2
Lincoln, ... 82
Lincolnville, . . . 7
Litchfield, . . . 26
Little Compton, R. I. . . 12
Lisbon, ... 2
Livermore, ... 3
Lexington, ... 45
Loudon, N. H. . . . 1
Lovell, ... 6
Lowell, ... 12
Machias, ... 233
Mackadavy, N. B. . . 4
McKinnytown, (Sebastacook River,) . . . 1
Madison, ... 49
Madrid, ... 11
Manchester, Mass. . . 8
Mariaville, ... 4
Marblehead, Mass. . . 5
Martha's Vineyard, Mass. . 20
Matowamkeag, . . . 13
Matamiscontis, . . . 4
Maxfield, ... 1
Mecklenburg, Va. . . 2
Medway, Mass. . . . 3
Mendon, Mass. . . . 1
Mercer, ... 77
Meredith, N. H. . . . 33
Mexico, ... 6
Middleboro, Mass. . . 1
Middletown, Conn. . . 1
Milford, ... 17
Milo, ... 3
Monmouth, ... 40
Monticello, . . . 19
Monson, ... 1
Mount Vernon, . . . 44
Moultonborough, N. H. . 1
Mount Desert, . . . 27
Monroe, ... 10
New Bedford, Mass. . . 6
Newburgh, ... 26
Newburyport, Mass. . . 47
New Castle, ... 158
New Gloucester, . . . 11
New Hampton, N. H. . . 2
Newmarket, N. H. . . 10
Newport, ... 25
Newport, N. H. . . 2
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Orford, N. H. . . . 1
Orland, ... 17
Orono, ... 27
Orrington, ... 75
Ossipee, N. H. . . . 3
Palmyra, ... 14
Palermo, ... 7
Paris, ... 6
Passadumkeag, . . . 8
Pawtuxet, R. I. . . . 1
Patricktown, . . . 1
Patten, ... 23
Pembroke, ... 55
Pembroke, N. H. . . . 1
Penobscot, ... 40
Perry, ... 13
Philadelphia, Penn. . . 13
Phillips, ... 69
Phipsburg, ... 8
Pittsfield, ... 7
Pittsfield, N. H. . . . 4
Pittston, ... 40
Plymouth, ... 1
Plymouth, Mass. . . . 1
Plymouth, N. H. . . . 3
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Portsmouth, N. H. . . 4
Pownal, ... 8
Princeton, N. J. . . . 1
Prospect, ... 19
Provincetown, Mass. . . 136
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Raleigh, N. C. . . . 4
Randolph, N. H. . . . 1
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Rehoboth, Mass.	3	Trenton,	12
Richmond,	5	Troy,	11
Robbinston.	62	Troy, Mass.	4
Rochester, Mass.	1	Truro, Mass.	4
Rome,	4	Tuftonborough, N. H.	5
Rowley, Mass.	3	Turner,	1
Rumford,	161	Unity,	63
Saco,	7	Union,	58
Salem,	55	Uxbridge, Mass.	1
Salem, Mass.	19	Vassalboro,	51
Sanbornton, N. H.	3	Vienna,	14
Sandwich, N. H.	3	Vinalhaven,	13
Sandwich, Mass.	3	Wales,	1
Sangerville,	12	Waldoboro,	104
Seabrook, N. H.	2	Waldo,	4
Searsmont,	7	Wareham, Mass.	2
Sebec,	17	Warren,	51
Sedgwick,	9	Waterford,	3
Scarboro,	12	Waterville,	42
Scituate, R. I.	2	Warwick, R. I.	8
Sidney,	42	Washington,	9
Shelburne, N. H.	12	Washington, D. C.	10
Skowhegan,	17	Wayne,	38
Smithfield, R. I.	7	Weathersfield, Conn.	1
Solon,	44	Weld,	164
South Kingston, R. I.	25	Wells,	12
Springfield,	33	Wellfleet, Mass.	7
St. Albans,	3	Westbrook,	58
St. Andrews, N. B.	11	West Pond Settlement,	9
St. George,	1	Westport,	5
Standish,	1	Westerly, R. I.	4
Starks,	110	West Greenwich, R. I.	1
Stetson,	6	Weston, (Baskahegan,)	6
Steuben,	26	Wellington, Del.	5
Stonington, Conn.	3	Wilton,	317
Stratham, N. H.	30	Williamsburgh,	2
Strong,	141	Windham,	4
Sullivan,	69	Winslow,	9
Sumner,	14	Windsor,	25
Sunabeck,	10	Windsor, Vt.	6
Surry,	33	Winthrop,	100
Sutton, Mass.	5	Wiscasset,	47
Swanville,	12	Whitefield,	1
Tamworth, N. H.	1	Whitefield, N. H.	13
Taunton, Mass.	6	Whiting,	17
Temple,	186	Wolfsborough, N. H.	3
Tiverton, R. I.	24	Woolwich,	119
Thomaston,	45	Worcester, Mass.	3
Thorndike,	5	Worrington, Va.	5
Thornton, N. H.	5	Yarmouth, Mass.	1
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